The Christian Century

PUBLISHED WEEKLY

Singapore After the Riots
By Homer A. Jack

The Desegregation Ruling
An Editorial

Hurricane Bingo
By Francis E. Williams

News of the Christian World
From Nine Correspondents

JUNE 15, 1955

In This Issue

Homer A. Jack is minister of the Unitarian Church, Evanston, Ill., and has been a leader for many years in civil liberties activities in the Chicago area. He is now traveling in southeastern Asia, where he attended the recent Bandung conference as a newspaper correspondent. Mr. Jack has written many articles for The Christian Century, including a series in 1952 on South Africa.

Francis E. Williams writes on bingo and church gambling out of his experience as judge of the circuit court in St. Louis, Mo. Judge Williams is an active Methodist layman.

Bernhard W. Anderson is dean of Drew Theological Seminary and author of *Rediscovering the Bible* (1952).

Samuel J. Wylie is Episcopal chaplain at Brown University, Providence, R. I. Previously he held chaplaincy posts at Columbia University and the University of Virginia, and was rector of New York churches.

Kenneth J. Foreman is the Century's new staff correspondent for Kentucky and West Virginia. He is professor of doctrinal theology at Louisville Presbyterian Seminary (Presbyterian, U.S. and U.S.A.) and served as our staff correspondent for the Carolinas while on the faculty of Davidson College in the 1940s.

Wilbur W. Y. Choy is minister of the Chinese Christian Center (Methodist), Stockton, Calif.

Herbert L. Minard is executive secretary of the Y.M C.A., Jerusalem, Israel. While holding a similar position in Nanking he served as the Century's correspondent for China.

Flash!

Word just received states that reprints of "Our Neighbor the Indian," the series of articles by Harold E. Fey, will be available July 6. Single copies, 25 cents; 5 copies for $1; 100 copies, $12.50; 1000 copies, $70.

Contents

Editorial

Editorial Paragraphs 699
The Desegregation Ruling 701

Simeon Stylites: 'London Grace' 703

Contributed Articles

Singapore After the Riots, by Homer A. Jack 704
Hurricane Bingo, by Francis Emmett Williams 706

Books

The Messianic Idea in Israel, by Joseph Klausner 708
For All Sorts and Conditions, by Corwin C. Roach 708
Signs and Symbols in Christian Art, by George Ferguson 708
Onions in the Stew, by Betty MacDonald 709

Correspondence 709

News of the Christian World

New Zealand 711
Kentucky-West Virginia 711
U.S. Chinese Churches 712
Cleveland 713
Israel 714
Mexico 715
England 716
India 717
Richmond, Va. 719
The Church Roll 719

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

Paul Hutchinson, *Editor*
Harold E. Fey, *Executive Editor*
Margaret Frakes, *Associate Editor*
Theodore A. Gill, *Associate Editor*
Charles Clayton Morrison, *Contributing Editor*
Winfred Ernest Garrison, *Contributing Editor*
Cecelia C. Gaul, *Copy Editor*
Leonard S. Meyer, *Business Manager*

Staff Correspondents

John W. Abbott (New Haven, Conn.)
Gertrude L. Apel (Seattle)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
William Dinwoodie (Cleveland)
O. B. Fanning (Nashville)
Kenneth J. Foreman (Louisville)
Harrison W. Fry (Philadelphia)
Nathanael M. Guptill (Boston)
Wendell Q. Halverson (Chicago)
Edgar C. Hanford (Cincinnati)
Richard D. Isler (Hawaii)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
W. E. McCormack (San Francisco)
Everett C. Parker (New York city)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reisig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
Norman Temme (Omaha)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
Hugh J. Williams (Puerto Rico)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Cornelio M. Ferrer (The Philippines)
Thomas S. Goslin (Buenos Aires)
E. Gueron (Turkey)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Alex. G. Russell (Australia)
Howard Schomer (France)
Winburn T. Thomas (Indonesia)
Robert B. Tillman (World Council)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1955 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

June 15-17. American Theological Library Association Annual Meeting, Union Theological Seminary, New York city.
June 15-20. Cumberland Presbyterian Church Missionary Convention, Lubbock, Tex.
June 15-29. International Study-Service Project for Students of All Nations and Faiths (Lutheran Student Association, National Lutheran Council Division of Student Service), Mount Cross, Calif.
June 16-17. Jamestown College Convocation on "Toward a Christian Philosophy of Education," Jamestown, N. D.; Conrad Bergendoff, Kenneth I. Brown, Merrimon Cuninggim, J. Edward Dirks, Ruth E. Eckert, Joseph Haroutunian, William E. Hulme, O. P. Kretzmann, Theron B. Maxson, Edwin H. Rian, Elton Trueblood, speakers.
June 19. Japan International Christian University Sunday.
June 19-22. Suomi Synod (Finnish Evangelical Lutheran Church) 66th Annual Convention, Ely, Minn.
June 19-25. Kappa Phi (National Methodist Girls' Club) Biennial Council, Boulder, Colo.
June 19-25. Summer Conference and School of Missions, Boulder, Colo.
June 19-25. United Christian Youth Movement Training Conference, Black Forest, Colo.
June 19-July 2. Hartford School of Religious Education Summer Session, Hartford, Conn.
June 20-24. Evangelical and Reformed Churchmen's Brotherhood Convention, Milwaukee, Wis.
June 20-24. North Conway Institute on Alcoholism, North Conway, N. H.
June 20-25. Association of Council Secretaries, Lake Geneva, Wis.
June 20-25. United Christian Youth Movement Training Conference, Springfield, Ohio.
June 20-26. Evangelical Free Church of America Conference, Winona Lake, Ind.
June 20-26. Festival of Early Moravian Music, Winston-Salem, N. C.
June 20-July 30. National Conference of Christians and Jews-Northwestern University Intergroup Relations Workshop, Evanston, Ill.
June 21-26. United Evangelical Lutheran Church Annual Convention, Lynwood, Calif.
June 22-26. Evangelical Mission Covenant Church of America 70th Annual Meeting, Worcester, Mass.
June 22-26. Jehovah's Witnesses Assembly, Comiskey Park, Chicago.
June 22-29. Ecumenical Institute Conference on the Nursing Profession, Bossey, Switzerland.
June 22-July 28. Winona Lake School of Theology, Winona Lake, Ind.
June 23-Aug. 24. National Council of Churches Division of Foreign Missions Missionary Training Conference, Meadville, Pa.
June 24. Americans United for Separation of Church and State (Chicago Chapter, P.O.A.U.) Open Meeting, Orchestra Hall, Chicago; Emmett McLoughlin, speaker.
June 25-28. N.C.C. Division of Christian Education Conference on Weekday Religious Education, Oberlin, Ohio.
June 25-July 2. Christian Writers and Editors Conference, Green Lake, Wis.
June 25-July 7. Radio-Television Workshop (American Baptist Convention), Green Lake, Wis.
June 25-July 9. Laboratory School (American Baptist Convention), Green Lake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, JUNE 15, 1955 NUMBER 24

EDITORIAL

NEXT MONDAY in San Francisco the United Nations will meet in special session to celebrate the tenth anniversary of its founding. No business is to be transacted; this is to be strictly a birthday party. But while the foreign ministers and other dignitaries confine their public activities to lighting oratorical candles on the birthday cake, behind the scenes the U.N. will be performing one of its useful functions by providing a place where the diplomats can huddle to prepare the way for the Big Four negotiations which are to come later in the summer. We are glad President Eisenhower changed his mind about going fishing in New England and will speak at San Francisco instead. It is important for the President to tell his countrymen at this juncture what place the U.N. holds in the fashioning of American foreign policy. Developments during the past two years have spread the suspicion that American commitment to the U.N. is scarcely more than a gesture; that our real interest and reliance has shifted to the expansion of regional military alliances. The United Nations is not all that it should be, but it is more effective than much of the criticism heard in this country would suggest. The growing importance of its General Assembly ("town meeting of the world") and shrinking role of its Security Council (where the powers confront each other with arms and vetoes) indicate that, after only a decade of trial and error, the international organization is moving into a path which points toward a steadily increasing contribution to world stability. There is genuine cause for optimism and celebration on this tenth birthday of the U.N.

Ten Years of the United Nations

Has the Communist Dogma Changed?

MAJOR INTEREST among Westerners in the visit of Soviet big shots to Yugoslavia has centered on whether Marshal Tito can be lured back into some sort of military tie-up with Moscow. However, the really important aspect of this much publicized visit may not have been military at all. Rather, it may have been the indication given at Belgrade that the ideological dogmas of world communism are in for another radical change. At least, this was more than hinted in the speech by Nikita S. Khrushchev, head of the Moscow delegation and secretary —which means boss—of the Russian Communist party. In telling Tito that the bitter things said about him in 1948 when the Cominform convicted him of heresy were all a mistake, and that the Yugoslav Communist party is now in good standing with the world "comrades," Khrushchev went to great lengths to repudiate the dogma that all correct communist thinking and policy flows out of the Kremlin and must be accepted by all communist parties everywhere. Yugoslavs, said Khrushchev, are perfectly good communists of the Marxist-Leninist breed, and there was not a word about orthodoxy requiring the addition of Stalinist doctrine. To be sure, communist ideology can zigzag as rapidly and wildly as communist foreign policy. What Khrushchev proclaims as the inspired word today, his successor may disown tomorrow. Yet for the time being, this speech by the big man in the Kremlin has immense significance. It could mean that the very nature of the communist crusade to establish a new world political and social order is on the eve of transformation. What Khrushchev was suggesting would be a loose confederation of national parties, united in their ultimate communist goals, but with differing immediate local programs. The speech carried not only a recognition of the legitimacy of Tito's brand of communism, but a foreshadowing of fundamental changes in the ideological relationships of the Kremlin with Peiping and indeed with all Asia and Africa.

F.A.O. Proposes Plan for Surplus Food Use

WHY HAS so little attention been given the plan for using surplus foods to finance the economic development of hard-pressed countries issued by the Food and Agriculture Organization of the United Nations? The plan was released by the FAO more than four weeks ago, but to date the government has given no sign that it even knows such a plan for relieving it of its $7-billion-surplus headache has been proposed. You can count on your fingers the number of newspapers which have given it any serious attention. Yet the FAO worked out the plan very carefully and in consultation with agriculture, forestry and nutrition experts over several years. Its report shows exactly how the plan would operate in a country like India, and says it would work equally well elsewhere. It insists that it would involve no dislocation of agriculture in either sending or receiving countries. And if governments with surpluses are not willing to give them freely to secure long-range economic benefits, the report outlines a method of long-term, low-cost loan financing which could be easily carried. The FAO plan would use surpluses either to feed the now hungry people in underdeveloped countries who would build roads, extend irrigation and water power, control

erosion, spread reforestation, provide safe milk, build industries and increase the number of schools and of teacher-training courses, or these surpluses would be sold and the proceeds used to finance such projects, with the workers getting their food from their wages. Church World Service, in company with Catholic and Jewish agencies, is already doing a magnificent job of distributing American surplus food overseas, and this should be continued and enlarged. But the FAO proposal would be on a much larger scale, and it would use the surpluses in other countries—Canada, Britain, the Netherlands, Cuba, Thailand, Burma—as well as in the United States. Why isn't this plan being given immediate, serious, friendly consideration?

Racial Discrimination Ebbing in the West

WHILE THE NATION wonders how long it will take for the Supreme Court's rule of "deliberate speed" to end racial segregation in public schools, especially in the south, there is encouragement in a survey which shows that in thirteen western states where racial discrimination used to be general and severe the situation is markedly improving. In its May 29 issue the *New York Times* gives a detailed report on what is happening in these states, where in the past not only Negroes but Indians, Mexicans and Orientals have had a rough time. Things aren't perfect yet, but they are a great deal better than they used to be, and the testimony from almost every section of these western states is that the improvement is speeding up. "In few sections of the west," says the *Times* in a summarizing paragraph, "can it be said that all the principal minority groups . . . enjoy full equality with other people in public activities. But in a few of the states and in many localities the situation comes remarkably close to full equality. And there are widespread indications of steady improvement." Most striking, perhaps, has been the gain in providing equality of treatment in hotels, restaurants, theaters and other places of public accommodation. In this regard, the survey shows that first-class hotels and restaurants are quicker to drop their color bars than lower-price establishments, though in areas where general color discrimination persists the situation is the reverse. Southern Arizona seems to be still the laggard in the procession. The full study can be found wherever the *Times* is on file, and that means in almost every library.

Segregation Shelves U.M.T. For the Present

CHAIRMAN CARL VINSON of the House armed services committee is pushing as hard as he can to pass some sort of draft law before the present act expires on July 1. Hearings were scheduled for June 9 and 10, and the committee was expected to report out a bill almost immediately. Action in both houses of Congress may be completed before the end of this month. It is evident, however, that the bill Mr. Vinson will steer to enactment will not be H.R. 5297, with its nascent universal military training scheme, or any reasonable facsimile thereof. The blow suffered by that bill when it was tabled (see the Century for June 1, page 643) was fatal. As long as national guard units in 27 states retain color segregation, and Congress continues to support the amendment introduced by Representative Adam Clayton Powell barring segregation in every part of the armed forces, reserve as well as active, the elaborate reserve plan in H.R. 5297 cannot be adopted. The Pentagon's pilot project for a volunteer UMT was part of that plan. It is, therefore, admittedly dead for this session of Congress. What will pass will be simply an extension of the draft, probably for two years but possibly for four. While no determined opposition to this seems likely to develop, we wonder why so long an extension is sought. The relaxation in international tension may not have gone far enough yet to make feasible a complete return to the volunteer system abandoned in 1948. But the volunteer system satisfies three of the four branches of the armed services; only the army continues to insist on conscription. With prospects so hopeful for diminishing tension both in Europe and in Asia, why not a simple one-year draft extension? All Americans who detest the idea of conscription—which takes in most of them—could then cherish the hope that next year's session of Congress would find a world situation so improved that it could take the nation back to its traditional policy of volunteer recruiting for the armed forces.

Labor Wins Gains in Security of Income

ON THE VERGE of a strike which everybody dreaded, and to the accompaniment of some of the toughest bargaining seen in a long time, the Ford Motor Company and the C.I.O.-United Automobile Workers reached an agreement which made industrial history. The union had set the guaranteed annual wage as its goal. The company countered with an offer of shares of nonvoting stock in its hitherto closely held and immensely wealthy industrial enterprise. Details of the inevitable compromise which was finally reached are not fully known as we go to press. But it is clear that the principle of company responsibility for continued employment of workers who have demonstrated their ability to contribute to the enterprise has been established. The major concession made by the company to the union was its agreement to set up a $55-million fund from which supplementary unemployment compensation benefits can be paid. The final phase of the bargaining concerned the level and duration of the payments proposed by the company. These payments will supplement unemployment compensation benefits provided by law from public funds. It might be claimed and probably will be affirmed that what the agreement really means is the extension of unemployment compensation and other fringe benefits, but this misses the basic point. It is that "private" industry and the workers are uniting in a plan to assure to a greater degree than formerly continuation of the workers' income in periods of unemployment. Since no company, not even one as rich as Ford, can continue paying out money to support workers who are not producing, the operation of the plan should eliminate such things as the annual shutdown during retooling for new models, and other avoidable interruptions of work. This stabilization of employment will be a good thing. It cannot of course take care of all contingencies in the economic process, but

it should constitute another factor leveling off the peaks and filling up the depressions in the economic cycle. This will especially be true if the Ford settlement results in the adoption of similar plans in General Motors and Chrysler.

Resumption of Polio Shots Leaves Many Questions

APPARENTLY the antipolio inoculation campaign is getting back on the rails; within a few weeks it should be running at fair efficiency. President Eisenhower has said that enough Salk vaccine will be available within sixty days to complete the inoculation of 9 million first- and second-graders. Five of the six companies manufacturing the vaccine have accepted the new and stricter inspection standards set by the Public Health Service and have been cleared for resumption of production. Surgeon General Scheele has started to release impounded supplies of vaccine in large batches. The near-panic which swept across the country when reports multiplied of death and paralysis after the first inoculations is passing and should presently disappear. But the prospect is increasing that popular resentment at the way in which the government has handled, or mishandled, the whole matter will project it into next year's presidential campaign. Meanwhile, resumption of inoculations for small children leaves unanswered many questions bound to disturb the public until the answers are known. For example, what *was* wrong with the Cutter batches, and how could that have been discovered and prevented? Why were so many cases which followed vaccination not those of children vaccinated but of adult members of their families? Is the mass inoculation being resumed too late to do much good this year? This question is raised by the flat assertion, in a letter to the *New York Times* from Dr. C. W. Jungeblut, professor of bacteriology at the College of Physicians and Surgeons of Columbia University, that "vaccination at the end of spring is too late in the year for a maximum development of immunity." Dr. Jungeblut's letter raises many other questions about the Salk vaccine itself, and about the need for mass vaccinations, which eventually the medical profession and the government will have to answer to public satisfaction.

Canadians Invite Russian Churchmen to Visit

PATRIARCH ALEXEI of Moscow has announced that the Russian Orthodox Church is accepting the invitation of the British Council of Churches to send a delegation to that country "to better understanding and fellowship." The Russian churchmen will arrive on July 4, spend four days in Scotland, and then be guests of the Archbishop of Canterbury in Lambeth palace until July 16. Meanwhile, the effort to establish fraternal relations with the Russians has spread across the Atlantic. The General Council of the United Church of Canada has invited a Soviet church delegation to visit Canada in the fall to discuss the role of churches in international affairs. ¶Broadway has made the "queerness" of the Amish sect of Mennonites the basis for one of the most successful plays, *Plain and Fancy,* of its current season. If any doubt remained as to how out of the ordinary the Amish are, it should have been ended when, late last month, bishops of the Old Order Amish appealed to Congress to let members of their church go on paying social security taxes but to exempt them from receiving social security benefits. Representative Paul B. Dague of Pennsylvania has introduced a bill to make this possible. ¶As a commentary on changing American mores, consider the fact that the Committee on Sunday Observance, organized by ministers in Des Moines, Iowa, has disbanded. It sought to keep supermarkets closed on Sundays, and it had the professed blessing of the supermarket companies. But the committee has disbanded and the markets remain open. Why? Not enough support from church laity. ¶C. Anderson Davis, minister of the John Stewart Methodist Church, Bluefield, West Virginia, is circulating copies of correspondence exchanged with officials of the Board of Publication of the Methodist Church and the Methodist Publishing House. The minister evidently believes that he has been given a runaround in his efforts to end racial discrimination in his church's plants. ¶The Indianapolis park board refused the youth fellowship of the Irvington Methodist Church permission to hold a square dance in a park shelter house. It ruled that to do so would break a city ordinance which prohibits use of the parks for "dissemination of information regarding any religious sect." Well, it can be argued that square dancing is a species of information concerning contemporary Methodism!

The Desegregation Ruling

THE SUPREME COURT's ruling outlawing racial segregation in public education lays a heavy burden of responsibility on the churches of the United States, and especially on the dominant Protestant churches in the south. Speaking unanimously for the second time on this issue, the court on May 31 refused to set deadlines for compliance with its decision of May 17, 1954. Nevertheless, it reaffirmed that decision in the most explicit and unmistakable language, and demanded its "good-faith implementation." The law is defined. The principle is established. The unanimity of the court and its firm adherence to principle only increase the obligation of loyal citizens to proceed "with all deliberate speed" to open public schools on "a racially nondiscriminatory basis." And the charity of the court in recognizing difficulties in compliance imposes on Christians a double duty to support a course of action now established in law but always implied in Christian justice and compassion.

I

This 1955 ruling came after a year of reflection during which the court requested and received arguments from officials of six southern states concerning implementation of its 1954 declaration of principle: "that racial discrimination in public education is unconstitutional." After reaffirming this position, the court has now declared: "All provisions of federal, state or local law requiring or permitting such discrimination must yield to this principle." It remanded detailed and local action to the supervision of the lower courts and ordered them to be guided by principles of equity. It warned against temporizing by saying:

"It should go without saying that the vitality of these constitutional principles cannot be allowed to yield simply because of disagreement with them." The integrity of the judicial process was safeguarded by the provision that decisions will be reached by three-judge federal district courts. "The burden rests upon the defendants to establish that such time is necessary in the public interest and is consistent with good-faith compliance at the earliest practicable date. . . . During this period of transition, the courts will retain jurisdiction of these cases."

The moderate tone and substance of the implementation ruling offer the churches and other agencies which are able to influence public opinion an unparalleled opportunity to raise their voices for affirmative action. If the court had laid down a deadline, if the tone of its decision had been intransigent or belligerent, the stage would have been set for an explosion of demagoguery which in turn would have been met by a demand for punitive legislation. But now Senator Eastland seems more than a little silly when he cries: "To resist is the only answer. We must resist in the courts, in our legislative halls and by the ballots of the people. . . . This decision will be unanimously resisted in the southern states. Southern people will not be violating the Constitution or the law when they defy this monstrous proposition." Who defines the law—a unanimous Supreme Court or the senator from Louisiana? Who defends the Constitution—one legislator or the constitutionally appointed judicial authority of the government?

II

Only persons blinded by prejudice or self-interest will deny that in its latest ruling the court has exhibited a deeply sympathetic attitude toward local and regional problems of the south. In fact, Attorney General Dick Ervin of Florida said the court's mandate followed almost exactly the plea he had made before the court on this matter. "This is the decision," he added, "that we have hoped for under the alternative permitted by the court. That is, consideration of local problems including community attitudes and practical consideration in relation to school facilities, teachers and achievement level. The court recognizes the need . . . to permit a great deal of local planning and discretion. This seems to be the best that could be hoped for and should allay the fears of those who feared that an immediate decree would cause explosive consequences." Governor LeRoy Collins of Florida took the same position, as did other southern leaders.

One way in which the churches can help to create a climate of opinion in which the spirit and substance of the segregation ruling can be carried out is to recognize the great surge of progress which has taken place, partly as a result of the declaration of principle made a year ago, partly as a consequence of long-term trends. For example, 84 southern institutions of higher education had acted to eliminate the racial bar to enrollment *before* the high court acted. In its latest decision, the court noted that "substantial steps to eliminate racial discrimination in public schools have already been taken." These actions deserve to be publicized and talked about.

Newsweek points out that "the District of Columbia and six states ended segregation with the opening of schools last fall. They are Arizona, New Mexico, Kansas, Missouri, West Virginia and Delaware. Texas, Arkansas and Maryland have integrated their schools in some communities. Some states decided to wait until the Supreme Court ruled on how integration was to be effected. They include Oklahoma, Kentucky, Tennessee, North Carolina, Alabama, Virginia and Florida. Four states—South Carolina, Georgia, Mississippi and Louisiana—have proclaimed undying resistance to integration. They are willing to revise their public school systems—even to abolish them—to thwart the Supreme Court."

III

The churches will find their task defined by reflection on what is at stake in this situation. Their own status as the bearer of salvation through the incarnation and the proclamation of the gospel is involved. Their mission is to proclaim the equality of men before God the Father of all. They are not responsible for the ordering of society through government, but when government makes a move which sustains and supports Christian principle, as it has in this instance, the church will be judged by its support for or opposition to this action.

In the second place, democracy is at stake. It is clear that the court is applying constitutional principles which have been practically nullified ever since the passage of the 14th Amendment eighty-seven years ago. It is attempting to establish one standard of education for all citizens. In so doing, it has waited until the vast equalizing forces of modern society have had time to do their work and establish trends toward interracial cooperation. It waited until this nation reached a point where its continuation as a democracy was imperiled by discrimination against the colored one-tenth of the population. It did not act until it became clear that our economy is suffering enormous losses from the fact that a part of our people, because of lack of educational and economic opportunity, have been shut out of full participation in national life. It delayed until the practice of racism in America imperiled our world leadership and played into the hands of communism. Finally it acted as it had to act to preserve the reality of democratic government, to establish justice, to maintain our position in the world.

Also at stake in the situation is the preservation and fulfillment of our public schools. No democracy can long continue, especially in an industrialized society, unless it provides for the adequate education of all its children. It is now clear that there are elements which are prepared to destroy public education rather than permit this nation to make further progress in the direction in which the Constitution has set us. The board of education in Summerton, North Carolina, greeted the latest court ruling by declaring it will operate no public schools unless the races are kept separate. The four most intransigent states have taken steps by which their legislatures can abolish public schools. A Virginia judge has assailed the legality of a 1953 bond issue for school construction on account of the court's 1955 ruling.

The churches cannot permit our American system of universal public education to be undermined. To do so would be to fail in their duty to the nation and to their own redemptive mission. They should make clear by insistent and public declarations that they have no intention of as-

suming the function of public education, as some southern leaders desire them to do. That would make the church the last bulwark of racism in a society which is rapidly moving toward integration. It would bring Christianity into discredit in the United States in exactly the way it is being compromised in South Africa. It would invite the terrible judgment of racial strife which is hanging over that continent.

It is too easy to forget that our modern system of universal education had its origins in the Reformation, and so is of particular concern for all Protestant Christians. The Reformation gave men the Bible in their own languages. By substituting the authority of the Scriptures for the authority of a priesthood, it placed a premium on the ability of each man to read, because access to the Scripture would do no good unless a man could determine for himself what it had to say. By a clear line of logical development, the establishment of schools and their support by the state ensued. So it is incumbent upon Protestant Christianity, which is the dominant faith of the south, to preserve and extend public education and to defend it against all its foes.

Already notable victories have been won by the churches of the south in this cause. The Southern Baptist Convention upheld the action of the Supreme Court a year ago, and did not change its position this year, although it was importuned by some of its churches to do so. The Presbyterian Church in the United States took the same position in 1954 and has just defeated by a vote of 270-93 a proposal to rescind that action. So the voice of the church is the voice of conscience on the race issue, and will continue to be. In the great struggle which now enters a crucial new phase, men of good will should pray without ceasing that the churches of this country and particularly of the south will continue to throw the weight of their great influence on the side of the Constitution and the Supreme Court.

'London Grace'

EDITOR THE CHRISTIAN CENTURY:

SIR: "London grace" is a special kind of grace not mentioned in the New Testament. But it is a handy kind to have around. It was John Newton of Olney, England, who once made a fervent prayer for "London grace." He thus explained it: "By London grace I mean grace in a very high degree, grace to enable one to live as a Christian even in London."

John Newton knew a good deal about grace. His life was fantastic beyond belief. If a fictionalized version of it were submitted to a publisher it would be turned down as being so utterly far from probability that the public would not swallow it. The public never swallows a lot that is done by the grace of God! Newton ran away to sea, was sold as a slave, became captain of a slave ship, then a clergyman at Olney (where he was the intimate friend of the poet Cowper) and the author of such deathless hymns as "Glorious Things of Thee are Spoken" and "How Sweet the Name of Jesus Sounds." When he went to be the vicar of a London church he felt the need of London grace.

Is there a special kind of grace that will enable a person to survive spiritually in a large city? Any New York grace? Or Chicago grace? That *would* be miraculous grace! Still, there were saints in Caesar's household and there are saints in Chicago. Honest! I know some of them.

At this point someone will rise and say that it doesn't take any more grace to live decently in Chicago or Los Angeles than it does to live in the country; that the old slander that "God made the country and the devil made the town" was blown up long ago. All right. But city life still needs a kind of "London grace." We need physical grace to dodge cars. It's as bad as sliding for second base, and you don't have a uniform on, either.

Abundant grace is needed to withstand the compulsion of mass stimulation. The city world is so full of a number of things that we are stimulated in six directions at once, and are shaped accordingly, processed by pressurizing. It is strange that the sharpest description of this hazard should come from the African jungle, from Dr. Schweitzer:

> The man of today is exposed to influences which are bent on robbing him of all confidence in his own thinking. The spirit of spiritual dependence to which he is called on to surrender is in everything he hears and reads. It is in everyone he meets . . . and in all the circumstances of his life.

A related danger is that of being robbed of individuality by the crowd mentality. It is as hard to find a spot for solitude as to find a place to park a car. Solitude goes out of life and the plural world rushes in. Robert L. Linder, writing about urban youth, describes a threat to all who live amid the canyons and cliffs of a city: "Youth today has abandoned solitude for pack-running, for predatory assembly, for great collectivities that bury, if they do not destroy, individuality. . . . The fee they pay for initiation is abandonment of self and immersion in the herd."

In the inevitable anonymous quality of city life there is the risk of becoming callous. If the milkman who delivers to your apartment slips and breaks his hip, the best you can summon is a more or less casual "Tough break." But in the country or small town you would know him and would have your feelings lacerated. It is less of a strain on the feelings to live in a city—and much more of a danger of the atrophy of sympathy and the onset of galloping callousness.

Will you please write a Collect for Those in Perils of Cities?

Yours, SIMEON STYLITES.

Passion

STAND up, Lord, in the boat,
And bid the waves go down.
They thrust, they toss like a cockle
This vessel of a mind.
Turn the way of the wind
From out the north to the south.
Rouse up and say to the sea,
Before the voyager drown,
"Peace. Be still."
Alas,
You cannot! His knotted will
Has bound you, foot and mouth.

DOROTHY LEE RICHARDSON.

Singapore After the Riots

By Homer A. Jack

Kuala Lumpur, Malaya.

SINGAPORE, the crossroads of southeast Asia, is also the crossroads of the political future in that part of the world. Since the fatal riots on May 12 the populace is enjoying a pause that depresses as it looks backward with horror and forward with fear.

Lin Yu-tang, the urbane scholar who was asked to be chancellor of a new university in Singapore sponsored primarily by Chinese funds, had a difficult time in the few months he held that post. Recently he resigned, together with his entire staff of top Chinese scholars, ostensibly over administrative differences. Safely out of Singapore, Lin voiced a warning of the "terror and intimidation in the Chinese schools of Malaya." He told how one principal was assassinated several years ago, a second was stabbed and a third disfigured with acid, and how an anticommunist student leader was murdered. Sarcastically he added that the student leaders are not Communists at all, but "just nice sweet progressive young boys" who ought to "gladden Mao Tse-tung's heart." Many, even in Singapore, wrote off these remarks as the words of a disgruntled administrator, but the events of May 12 made Lin Yu-tang a prophet not without honor even in the Straits Settlement.

I

Since 1945 Singapore has been inching toward self-government. A large step was taken on April 2, when for the first time a majority of the members of the Legislative Assembly were elected by the people. To everyone's surprise, the Progressive (but conservative) party was thrown out and the socialist Labor Front formed a coalition government. Hardly had it been three weeks in office when an attempt was made by the left-wing forces to embarrass it and perhaps, through capturing the labor movement, to drive it from office. Late in April the workers at a private Singapore bus company struck. There was much mass picketing. For two weeks the police handled the mobs expertly, so that the buses continued running. Students from some of the Chinese high schools gathered to sympathize with the strikers by giving them food, money and dances and by abusing the police.

On May 12 the strike exploded into twelve hours of uncontrolled rioting involving thousands of people in one section of Singapore. The police handling of the emergency was so professional (better than most riot control in America) that the riotous area was cordoned off and isolated from the rest of the city. Next morning residents awoke to read that many had been injured and four killed, including an American reporter. A young Chinese student had been shot, and his fellow students carried him through the streets for hours before taking him to a hospital, where he was pronounced dead.

David Marshall, the chief minister of Singapore, succeeded in ending the bus strike, and with a reinforcement of troops from the Federation of Malaya public order was restored. Several of the Chinese schools were closed by the government as a tense debate was held. Although the Malaya Communist party had been banned since 1948, it was obvious that covert Communist elements, aided by the People's Action party and the Chinese students, were fomenting the labor unrest and the violence. Indeed students from a number of Chinese schools defied the government and stayed on in school for almost a week. Public appeals were made to the Labor Front that it be firm with the students. It did announce a strict program, only backing down when a few days later an all-party committee suggested leniency as a prelude to a thorough investigation of the schools. Thereupon the Chinese students held huge celebrations signalizing their victory. It can be only a temporary victory, however, because a major reorganization of the Singapore schools is overdue. Some of the Chinese schools are unabashed transmission belts for Chinese Communist propaganda and all of them help to keep the Chinese separated from the Malays, Indians, Europeans and Eurasians who constitute 10 per cent of the 1,200,000 people living in Singapore.

If the riots made Singapore citizens think twice, they likewise shook the 6 million residents of the Federation of Malaya just north of the island of Singapore. The federation is the largest stronghold of Western imperialism remaining in Asia. (It also has the highest per capita income of any country in southeast Asia.) The British policy is avowedly that "Malaya should in due course become a fully self-governing nation." This creates doubts on the part of some Malayans. The question is not so much *if* independence, but when and how, and for example whether Singapore will be incorporated in a free Malaya, as Penang and Malacca (formerly, like Singapore, Straits Settlements) have already been.

II

One of the reasons the United Kingdom unofficially advances for retaining control of the federation is the alleged absence of a strong nationalism in Malaya and the presence there of many separate racial (communal) groups: 2,858,000 Malays, 2,185,000 Chinese, 684,000 Indians and Pakistanis, 14,000 Europeans and 12,000 Eurasians. Ordinarily the multiracial character of this society would not be an insurmountable problem, but there is a strong feeling that the Chinese, Indians and Europeans consider themselves only temporary residents of Malaya, that their heart and treasure really belong to their homeland. This is alleged especially about the Chinese. As a matter of fact the 10 million Chinese in southeast Asia (outside of China and Formosa) appear to be a much maligned group. Prejudice against them grows easily because of their relative industriousness, because of the presence of a few rich Chinese businessmen, because of the concept of dual nationality (a Chinese anywhere is still considered a national of China), because of secret terrorist activities, and because of the success of communism in China. In fairness, however, it must be said that many

Malayan Chinese are poor, many look upon Malaya as their homeland, and many are neutral, if not outrightly anticommunist, as to the Chinese political struggle. But they are often intimidated by the Communists.

The postwar period brought to southeast Asia not only nationalistic revolutions but revolution within revolution; that is, chronic terrorism. There were the Huks in the Philippines, the Darul Islam in Indonesia, the insurgents in Burma, and the Communist terrorists in Malaya. The jungle resistance against the Japanese occupation in World War II was led by the Malayan People's Anti-Japanese Army. Soon after war's end the Malayan Communist party began fomenting labor unrest in Singapore and engaging in terrorism throughout the federation. In 1948 a state of emergency was declared, the Communist party was outlawed, and the M.P.A.J.A. became the M.P.A.B.A.—the Malayan People's Anti-British Army. A cruel guerrilla warfare has been going on ever since.

The figures tell the appalling story. With the situation slowly improving over these seven years, even in March 1955 there were 26 attacks against the security forces, 17 against civilians and 27 against property, and 9 cases of armed robbery. In the same month 49 terrorists were killed (most of them by military police), 21 were wounded and 9 captured, and 20 surrendered; also 10 police were killed and 9 wounded, while 9 civilians were killed and 4 wounded, and 9 are still missing. This terror has gone on month after month since June 1948 for a total of 19,655 incidents, with 5,543 terrorists, 2,368 civilians and 1,278 military and special police killed. As in the case of the Mau Mau in Kenya, this is primarily a battle of non-Europeans against non-Europeans. Preponderantly Chinese terrorists and Chinese civilians have been killed; only 105 European civilians and 88 European soldiers and police have been slaughtered in the entire seven-year period.

The cost, other than in lives, is tremendous. One-third of the revenue of Malaya, plus huge subsidies from the United Kingdom, is being spent to crush this revolt. The director of operations, Lieutenant-Governor G. K. Bourne, lamented in a 1955 New Year's message: "It costs [in 1954] nearly as much to kill and capture rather more than half as many terrorists as it did the year before." A quarter of a million men are in the field, permanently or temporarily, against how many terrorists? Estimates are that the number never rose above 7,000 and that, despite killings, captures and surrenders (for which rewards are given), it probably hovers around 5,000. While the monthly figures of terrorist attacks and killings have at last declined, the cost still continues and the end is not in sight. However, the "emergency" no longer affects the majority of the people as directly as it once did, for there are now more "white areas" that are free from terrorism. Nevertheless the cost in callousness is serious. Only last September the director of operations said: "The kill-to-contact rate has improved . . . [although] it takes over 1,000 hours to get a kill on patrol and hundreds of hours of waiting in ambush." One important by-product of this war has been the removal of about half a million Chinese squatters from the edge of the jungle, where they were intimidated into supplying the terrorists, and their resettlement in the so-called New Villages, an imaginative social welfare scheme supervised in some cases by ex-missionaries from China.

As part of the unfolding of self-government in the federation there will be elections on July 27 for 52 seats in the new Legislative Council. The three principal racial groups have formed an alliance which may well win the majority of the seats. These groups are the Malayan Chinese Association, the United Malayan National Organization and —the latest to join—the Malayan Indian Congress. The M.C.A. and the U.M.N.O. have been cooperating for several years. They sent a delegation to London which successfully protested the contemplated composition of the Legislative Council. The alliance now maintains a London office to protect its interests. Perhaps the alliance represents the best that can be achieved politically in the federation for the moment. Development of the strong intercommunal feeling which would be the salvation of the country will require years.

III

What is the role of the church in all this? The church can claim only 2 per cent of the 7 million people in the federation and Singapore. By a treaty with the sultans the British agreed not to interfere with the religion (Islam) of the Malays; hence no missionary work can be carried on among them. There are however many Christian schools which enroll some Malays. It is to the credit of these schools that their pupils, unlike the students of the Chinese schools, have not participated in the strikes.

With other sections of the population missionary work is permitted. The largest Protestant group on the scene is the American Methodists, but even they are divided into Chinese and Indian churches, and interracial congregations are far too rare. It appears too that they have not yet developed enough Asian leadership at the top. The next Methodist bishop of Malaya will not necessarily be an Asian, for, it is said, "an American can mediate better" between the various racial groups. Generally in Malaya, there appears to be a social and economic distance between Asian and non-Asian church leaders doing the same type of work. It is reported that Malcolm McDonald, the universally admired commissioner-general, will not join any Singapore club that practices racial discrimination, but a number of Singapore-based missionaries belong to a swimming club "for Europeans only." As Malaya approaches self-government one sees no church officials taking leadership in political affairs, nor even much leadership on the part of Christian laymen. It may be that because of the strong communal sentiment of Malaya there is a kind of discrimination against Christian laymen which prevents them from playing any notable role in politics.

Southeast Asia and the world are watching to see how the people of Singapore handle the rebellious Chinese students in their midst and how the people of Malaya deal with their first elections in July. Predictions about southeast Asia are hazardous, yet it can be stated that communist domination of the federation or even of Singapore is by no means inevitable. Through seven years of terrorism and periodical riots the people have experienced communism, and they distinctly do not like it. In the end, the price that America pays for rubber and tin—Malaya's two big exports—may do more than the skirmishes in the streets and the jungles to determine the political future of this strategic peninsula.

Hurricane Bingo

By Francis Emmett Williams

IN THE CHRISTIAN CENTURY for February 9, 1955, it was reported that two professors of law connected with St. John's University, a Roman Catholic institution in Brooklyn, were pleading for legalized bingo gambling in New York with such arguments as these: "Gambling is evil only when it necessarily involves some other factor which renders it immoral," and "Any evil that exists in relation to gambling lies solely in the risking of money on the outcome of the game." These arguments are fallacious for the simple reason that promoted gambling is inherently evil regardless of its name, its purpose or the social status of its promoters and participants.

At the outset, however, it must be pointed out that any discussion of gambling is likely to be confusing and misunderstood unless the distinction between *social* gambling and *promoted* gambling is made clear. Social gambling is the gambling which arises out of a purely social relationship and stops short of excess, scandal and gambling machines. Such gambling is unorganized and nonprofessional and is protected in our homes by English-American castle rights and by the right of privacy. Some churchmen frown on social gambling; others do not. Promoted gambling is that type which is promoted for the purpose of securing a benefit, a gain or a profit for the promoter or his beneficiary from a group of persons by tempting and exploiting to the risking point their desire to get something for nothing by chance. Promoted gambling is mass gambling which is usually directed toward the public or a segment of it. Irrespective of its form or purpose and whether its social status is high or low, promoted gambling is inherently and incurably evil. Let's reason a bit.

The Moral Scale

Promoted gambling is one of the voluntary methods of acquiring money or other property. In the open market the buyer gets something for something 100 per cent. The thief who takes your purse gets something for nothing 100 per cent. When you pay $1 for a chance to win $100, your desire to get the property of others by chance and without paying for it clicks at 99 per cent—else you wouldn't do it. When we compare the several voluntary methods of acquiring or trying to acquire property and the motives involved, we go from the highest level to the lowest as follows:

1. Market Price. Fair exchange. Something for something 100 per cent. Legal. The bracket for most of the world's business.
2. Investment. Something for something at long range. Overlaps Market Price. Legal. Commendable.
3. Speculation. Something for nothing in some degree. Ranges from the legal to the illegal. Frequently shades into gambling.
4. Gambling. Something for nothing 99 per cent. Contrary to public policy. Usually illegal. Classed by the ancient Hebrews as a form of robbery and by the Hindus as the equivalent of theft.
5. Stealing. Something for nothing 100 per cent. Separated from gambling by nonconsent. Always illegal.

Stated briefly, the difference between the motivation in promoted gambling and that in pickpocket thievery is consent and 1 per cent. Leo Makun in his *History of Gambling*, published by Haldeman-Julius, says: "The motive of getting something for nothing connects gamblers on the one side with thieves and swindlers, on the other with commercial speculators" (page 6). This is not to say that all persons who bite at bingo are gamblers, but to show by comparison that among the voluntary methods of acquiring property promoted gambling is next-lowest to thievery and that all good citizens should avoid it. The practice of trying to get the property of others by chance and without paying for it is denounced by a considerable number of churches and should certainly be denounced by all.

Five Essential Factors

Let us go a bit further and analyze promoted gambling in order to identify its component parts, its essential factors. As surely as it requires three feet to constitute a yard and ten dimes to make a dollar, any promoted gambling scheme, device or enterprise requires five essential factors or elements. There are the three well known elements of prize, chance and consideration. But these are passive. On their own power they get nowhere. Consequently, any gambling device, scheme or enterprise in which they appear must be activated by two motives, namely (1) the exploiting motive or desire of the promoter or operator to secure a benefit, gain or profit for himself or a beneficiary at the loss or expense of a group of other persons by tempting and inducing them to gamble—that is, to give something of value, perform a service or incur a detriment in exchange for chances to win prizes; and (2) the covetous motive or desire of the members of the solicited group to get the property of others by chance and without paying for it—a motive or desire that is excited and spurred into action by the prize-chance offer of the promoter or operator.

Both these latter motives bear the earmarks of the lower side of the market place. This is the irreducible minimum of the mechanism and motivation of promoted gambling, such as bingo—the contractual phenomenon which exists when the two activating motives play upon the three elements of prize, chance and consideration in a contractual procedure and result in "a distribution of prizes by chance for a consideration." The formula may be indicated thus: M(PCC)M.

Ends Do Not Justify Means

Let's proceed a step farther to examine the somewhat popular notion that the antisocial motives which activate the players in promoted gambling can be suppressed or annulled by devoting all or part of the proceeds of the enterprise to a good end. The fact that lotteries for the benefit of churches and schools were legalized in this country early in the 19th century is often cited in support of the notion.

However, this idea is unfounded and misleading for five or more reasons: (1) Because the plan of raising money by legalized lotteries proved to be contrary to good morals, good business and good government. (2) Because when our fathers came to themselves religiously they reversed their position and closed the 19th century with a nationwide public policy against *all* lotteries—a policy buttressed by antilottery provision in the ordinances of innumerable cities and towns, in the statutes of all the states and of the federal government, and in the constitutions of 34 states, not one of which made any exception in favor of lotteries for good ends. (3) Because the good end only obscures and never justifies the promoted gambling means. (4) Because both of the antisocial motives are present so long as the winners take their winnings home and the losers would do the same if they could. What the church or charity gets is not a gift, tithe or offering, but only a by-product of personal selfishness. (5) Because to the evils of the bad motives this cockeyed notion adds the glaring inconsistency and hypocrisy of flirting with Lady Luck while giving the charity or the Lord the runaround. Actions speak louder than words. The proof is in the practice, not in the pretensions.

'No Eleventh Commandment'

From *Newsweek* (January 31, p. 82) it appears that the two professors of law are fronting for bingo on the theory that there is "no eleventh commandment against it." It is unfortunate that the learned professors are overlooking a number of the fundamental teachings of the Hebrew-Christian religions, namely: (1) The commandment against covetousness which strikes at the root of all evil and most certainly includes the root motive in stealing and gambling (Deut. 5:22; I Tim. 6-10. Covetousness is one of the seven deadly sins). (2) The duty to do justice and love mercy (Mic. 6:8. The promotion of gambling is an injustice to the players). (3) The law of brotherliness (Rom. 12:10; Heb. 13:1; II Pet. 1:7). (4) The law of love toward friends, as in the Vulgate, or toward neighbors, as in the King James Version (Lev. 19:18). (5) The Golden Rule in its negative form which was current in ancient Bible times. (6) The positive form of the rule as proclaimed in the New Testament (Matt. 7:12; Luke 6:31). (7) The Christian law of self-denial for the benefit of others (New Indexed Bible, rev. ed., p. ccii; Rom. 14:21, 15:1, I Cor. 8:13. *Christian Ethics* by J. Elliott Ross, C.S.P., p. 373 [Devin-Adair]). (8) And the rule of self-discipline—to abstain from all appearance of evil (I Thess. 5:22). Promoted gambling is morally wrong by every standard of the Christian religion. It cannot be justified under any circumstances. The fruitless search of the law professors for an "eleventh commandment" is only a legalistic red herring.

John Ashton, England's greatest authority on lotteries, in speaking of gaming for good ends made this striking statement: "In my estimation these pious lotteries are on a par with, even if they are not worse than, the prize packets of sweets, a lottery which deludes the very babes; and though always unfair, gives them a zest for gambling which they would not otherwise obtain" (*History of English Lotteries*, pp. 335-36; quoted by Williams, *Lotteries*, pp. 320-21). The leading American authority on lotteries is the late Judge John L. Thomas of Missouri who, as an assistant attorney general of the United States, served four years (1893-97) as legal adviser to the post office department, and in 1900 published *Lotteries, Frauds and Obscenity in the Mails* as a guide for postal officials, the bench, the bar, the newspapers and the public. Thomas, a seasoned lawyer and jurist, gave the greater portion of seven years to a study of lotteries in connection with the United States mails. His conclusion was that a pious purpose or good end can never justify the lottery gambling means (Thomas, *Lotteries*, sec. 76, citing a number of decisions; Williams, *Lotteries*, p. 321, cites Thomas and his authorities).

The ringing declaration of Episcopal Bishop Donegan of New York is very appropriate here: "We will not sanction the use of bingo . . . by our churches in this diocese. We will continue to raise our necessary funds in one way only—through Christian stewardship; through the gifts and free-will offerings. . . . Only so can the church maintain its moral leadership in the community."

The Catholic Encyclopedia

Is it not apparent that some of those who advocate legalized bingo for New York have not made a close study of the treatment of gambling in their own libraries? Besides recognizing gambling as one of the world's worst vices, the *Catholic Encyclopedia* gives the reason—because "with most people" gambling "soon develops into a passion difficult to control" (VI, 375 ff.). No more concise condemnation of promoted gambling can be found anywhere. This statement is firmly supported by a law in the nature of things, a law that inflicts its own penalty, a law verified by ages of experience—*promoted gambling produces a downdrift in human character.* Therefore, bingo gambling is inherently evil because it encourages a covetous practice which with most people soon develops into a passion difficult or impossible to control.

If the term "gambling" be understood as meaning promoted gambling, a careful summary and appraisal of the language of the *Catholic Encyclopedia* amounts to a factual indictment of gambling in seven counts:

1. That in most people gambling arouses keen excitement and panders to the craving for excitement.
2. That this excitement quickly develops into a passion which is difficult to control and results in scandals and disastrous excesses.
3. That some of these excesses are losses of time and money, bad company, unwholesome surroundings and idle and useless lives.
4. That games of chance that violate the natural law are to be condemned.
5. That scandals arising from gambling are a source of sin and ruin to others.
6. That gambling generally contains an element of danger which is quite sufficient to account for the bad name it bears and to justify the legislation against it.
7. And that gambling has become so prominent in many countries that it rivals drunkenness in its disastrous effects on the lives of the people.

In this seven-point indictment the *Catholic Encyclopedia* registers accuracy 100 per cent. In every age, in every land, under every sky, the verdict has been the same—promoted gambling pulls man down.

BOOKS

The Prophets and Zion

THE MESSIANIC IDEA IN ISRAEL. *By Joseph Klausner. Translated from the Hebrew by W. F. Stinespring. Macmillan, $7.50.*

THE distinguished Jewish scholar Joseph Klausner is already well known through his *Jesus of Nazareth* and *From Jesus to Paul.* Now we are grateful to Prof. W. F. Stinespring for making available in English the third of Klausner's trilogy and his "favorite work."

Spanning almost a half-century, from the writing of his doctoral dissertation in 1902 to the publication of the third edition in 1949, this book contains the author's scholarly research into and reflections on a subject which has aroused lively Jewish interest as, with the rise of Zionism, "the idea of redemption in Israel has spread and overflowed into many hearts like a flood of mighty waters."

The volume is really three books in one. Section I deals with the messianic idea in the prophetic period (that is, the "Old Testament"); Section II traces the development of the idea in the Apocrypha and the Pseudepigrapha; and Section III, originally Klausner's doctoral dissertation, discusses the subject in the period of the Tannaim (that is, the Mishnah). Thus the reader is given a comprehensive and extremely valuable survey of messianism from the time of Moses to the completion of the Mishnah (*ca.* 200 A.D.). To it is appended a very interesting article which attempts to distinguish between "the Jewish and the Christian Messiah."

Judaism, says the author, would never have affirmed that the kingdom of the Messiah is "not of this world." His fundamental thesis is that the messianic idea is a political hope, though also an ethical and universalistic hope which embraces all peoples and the whole natural scene. He asserts emphatically that "the political part goes arm in arm with the ethical part, and the nationalistic with the universalistic" (p. 10). The messianic ideal thus has, in Gressmann's words, "the odor of the soil of Palestine." Judaism is concerned not with a purely "spiritual" redemption, but with "the complete redemption of man." And this is contingent on the redemption and release of Israel from political bondage and the restoration of the Jews to their homeland. Only then can the Jew "march at the head of humanity on the road of personal and social progress, on the road to ethical perfection" (p. 531).

Since Klausner insists that the fulfillment of the messianic hope demands the restoration of a Jewish state in Palestine, it is rather surprising to read his convincing demonstration that the source of the messianic idea is to be traced not to Isaiah or to the time of the establishment of the Davidic state, but to the Mosaic period—in other words, to the time when Israel was not a state in Palestine! Moses is, according to the Talmud, the "first redeemer" and the prototype of the Messiah. From this "authentic embryo" the messianic idea evolved, being refined and elaborated by the concrete historical experiences of Israel through the centuries. Thus messianism is "a product of the *afflictions* experienced by the Jewish people in the course of their *history*," beginning with the bondage in Egypt. Israel looked forward from these afflictions into the future and visualized the messianic age under the image of the redemption from Egyptian bondage.

Klausner's study, which often flashes with brilliant exegetical insight, leads him to the conclusion that Judaism is "ardent progressivism." For Judaism lacks completion. It will continue to be incomplete until its exiles are gathered from the four corners of the earth in a Jewish state on Palestinian soil and until it becomes the center of a completed humanity. The messianic idea, then, is "that conception of a general going-forward, which neither the Greeks nor any other peoples knew; in other words, the idea of progress in the broadest and most exalted sense" (p. 25). He warns, however, that this progress involves "catastrophic change." The "messianic chain," as elaborated in the prophets, was: sin, punishment, repentance, redemption.

Despite this caveat the reader cannot escape the impression that the author is too much dominated by an evolutionary, progressivist philosophy. It is one thing to say that the Jewish Messiah, the instrument of God's purpose, is "a human being, flesh and blood, like all mortals"; it is another to argue that "within the limits of a constantly improving humanity, Judaism has devised the ideal man." In this stimulating book Klausner is doing more than surveying the Jewish messianic idea; his study of the "evolution" of messianism is informed by an apologetic for Judaism and for Jewish nationalism within the terms of a modern outlook.

BERNHARD W. ANDERSON.

Prayer Book Parsed

FOR ALL SORTS AND CONDITIONS. *By Corwin C. Roach. Seabury, $3.25.*

THE DEAN of Bexley Hall here muses in a folksy manner on the relevance of the sentences, psalms, lessons and prayers that make up the Prayer Book offices of Morning and Evening Prayer and the litany. Historical background for each office and each prayer is provided in just enough detail to suggest how aptly Christians of this day may respond to the world and to God in language familiar to their predecessors for a thousand years or more. The book is a devotional commentary full of sound biblical expositions, tidy outlines, and practical exhortations to corporate and personal piety. Those who find exhortation hard to take will welcome the epigrams and biographical comments liberally and tastefully quoted from historical sources.

Dr. Roach's evident intention to say something about everything in these offices gives rise to a curious disparity of emphasis. There are 60 pages of commentary on the opening sentences (41 verses of Scripture calling to adoration or confession), only 7 pages on the twelve canticles sung in Prayer Book worship, and 4 pages on the creeds. This gives the opening chapters something of the flavor of a homiletics class as each text is examined, illustrated and applied, but perhaps no harm is done: they are good illustrations.

Sophisticated persons are not one of the sorts and conditions for whom Dr. Roach is writing, but many ordinary folk who pray in the language of the Book of Common Prayer will enjoy these reflections and perhaps be led to some of their own.

SAMUEL J. WYLIE.

Work of Art

SIGNS AND SYMBOLS IN CHRISTIAN ART. *By George Ferguson. Oxford University Press, $10.00.*

WHO would ever have thought that any book could be considered a bargain at $10? But this one is—$10 *and* a bargain, that is. If the text were all nonsense (which it certainly isn't) and the subject were stupid (which it certainly isn't), this book would still be a bargain at more than its price. For *Signs and Symbols* is without question the most beautiful book in its category produced in the past year. If not the past several years.

Everything about the big book is lavishly done. Even the dust jacket is heavier and glossier than most of us have ever fingered, with a full-color print of the "Adoration of the Magi" (Fra Angelico and Fra Filippo Lippi) tipped on the front center. The rich blue, gold-stamped binding, the creamy thick paper, the wide-open pages with the vast margins and the large 16-point type, and the 96 pages of black-and-white plates magnificently reproduced in London under the direction of Phaidon Press' Dr. B. Horovitz, the 250 marginal drawings by Mark Voris and Enid Bell—all this must have been a dream to designer Richard Ellis and a recurrent nightmare to the editor and the publisher, and is nothing but joy to the owner.

Best of all, this study of signs and symbols would have been worth publication and purchase without any of this garnishing magnificence. Where else can one find in one volume so many of the Christian signs and symbols listed and analyzed, and illustrated from the Renaissance art in which they abounded? Larger studies have been done of particular symbols. The fish, for instance, gets two short paragraphs here, while other researchers have given as much as two volumes to that one symbol, digging

into its Old Testament, New Testament, theological and historical connotations. But brevity has its advantages too, and here they are obvious.

Condensation, occasionally drastic condensation, has left room to sweep the Christian significance of (1) animals, birds and insects, (2) flowers, trees and plants, (3) earth and sky, (4) the human body, (5) Old Testament persons, places and events, (6) the Trinity, the Madonna and angels, (8) the saints (a real boon to Protestants, this hagiographical survey), (9) radiances, letters, colors and numbers, (10) religious dress, objects and artifacts. All this is clearly cued by those unmistakable marginal drawings, and gorgeously illustrated from the Kress collection of Renaissance art—the art in which the Christian symbolism of earlier centuries was concentrated and crystallized.

Significantly, more recent art could have added nothing to this volume. The Renaissance artists who worked up the symbolism of earlier Christianity not only gave it "definitive form" but stereotyped it. Their wealth is our poverty. For as their stereotypes lost currency, symbolism itself went dry, and we are only now turning to restore its depth to our life and faith. Meanwhile, it is great to have this beautiful book, reminding us of another time when the Christian view of everything was vision in depth, when everything there was had a special meaning riding on its back, when the Christian was at home in a world that was bigger than itself. THEODORE A. GILL.

Lust for Life

ONIONS IN THE STEW. *By Betty MacDonald. Lippincott, $3.50.*

IT WILL always be a mystery to me how the French ever minted their phrase *joie de vivre* before they knew Betty MacDonald. That's Betty, all over. But though she was late to inspire the words, she was in plenty of time to illustrate them—which she has, abundantly. And in the most unlikely places: first there was that chicken ranch, then the tuberculosis sanatorium, then the Depression. She threw herself into each with verve, dash and gusto, and came out of each laughing. Through the three earlier books we have all laughed with her, for her and at her.

Now we can do it again because she has done it again. The new book has to do with the adventures and misadventures of Betty MacDonald and her family on their island in Puget Sound. It is the usual riot. Everybody is a character, even the birds, beasts and flowers, all of which abound, bloom and proliferate incredibly.

Nothing loses anything in the telling, which is as it should be. There is a principle of raconteur-relativity that operates in all such biographical extravaganzas. Experience that is worth recounting was in the first instance an experience of the whole person: insides, outsides, skin, senses, glands and all. But when it comes to re-creating the experience we are limited to words aimed at minds. To work within such crippling limitation, to get anything like the effect of the original event, those words must be much livelier, and every detail must be much larger, than life. Making the most of a good story is not "stretching it." Instead, it is taking seriously the expansive responsibility of duplicating life in words and facts which if limited to a one-to-one correspondence wouldn't even come close to the total effect of the event that made the story necessary.

Anyway, Betty MacDonald knows how to tell a story, and she always knows just the one to tell. There is nothing technically or systematically "religious" about her account, but there is high religion in the quality of her remembered experience: there is an appreciation of the world, and a gratitude for what is (though that is often not much), and a joy in living that ought to be a feature of every Christian life. We can't all make it rollick so in the telling, but we can all do something about the prunes-and-prisms reserve that is too often mistaken for piety.

MacDonald should be required reading for all the preachers who think the truth has to be pompous. Wisdom can smile, too, and for this author it usually does. "The big weakness in a working mother is that absence does make the heart grow fonder, even producing in her a half-baked tendency to remember the children as lonely little angels with great big Valentine hearts filled to bursting with goodness and love for Mommy. It was always a shock to be reunited with the truth, which is that a child is a young human whose natural instinct is to get her own way one hundred percent of the time, even if it involves moving the earth off its axis, or Mother off her rocker." Positively Pauline, isn't she? And with never a breath about Original Sin or the Egocentric Predicament.

T.A.G.

CORRESPONDENCE

Anybody's Guess

SIR: The article "The U.N. and International Law," by Otto A. Piper (May 11), incites this. I quote one phrase: "God's revealed Word teaches." Teaches what? Why, simply what the writer thinks is God's word, taken from what he reads in some Bible—in other words, his own concepts of it. As there are about seven major religions purporting to be God's, we now have about as many different concepts of his Word as there are religious bodies. It is anybody's guess as to just what God's word is.

Euclid, Ohio. JOHN F. MILLER.

War Is Lawless

SIR: We can all appreciate Dr. Piper's timely article "The U.N. and International Law" (May 11). No one seriously denies the tremendous challenge the church faces in creatively relating itself to world order.

With respect to his analysis of the failure of international law to be realized, however, Mr. Piper raises a question which needs our prayerful examination. The question is the problem of war in its relationship to international law.

In one part of his article Mr. Piper wisely points out that such concepts as "total war" and "unconditional surrender" have led to a disregard on the part of nations of the idea of law and order. But then in a later allusion to this same problem he apparently concludes that "Christians should give strong support to all attempts to wage wars in such a way that unnecessary cruelty and hardship to combatants and noncombatants are avoided." At this point I would raise a question.

Whenever we Christians start talking about trimming down war to fit the niceties of international law we tend to overlook a brutal reality: that the nature and dynamics of a war invariably require that a nation "go the limit" in its prosecution of that war. No nation engaged in a fierce struggle with its back to the wall would be immune to the "military expediency" (a handy concept for a nation that is in real trouble) of using its *ultimate weapon* in an effort to defend and save itself. The history of warfare has left in its wake mute testimony to this fact, with the result that war has become increasingly all-inclusive, in which no one—not even the children of a Dresden or a Hiroshima—is spared.

Is it not war's push toward utter lawlessness that is so hard for us to resist? The startling fact that we are now in an age of hydrogen bombs against which there is no defense makes this pill even more bitter.

We miss the boat when we ask, How can we Christians make war more humane? The question we all need to face is, How can we Christians participate at all in war, which by its very nature is so evil?

ROBERT L. CANNON.

Nashville, Tenn.

Socialization to Blame

SIR: Proper concern for the plight of the American Indian is not fully documented in your series by Harold E. Fey. He does not seem to have diagnosed the contributing factor of socialization. Indians are directed from above, in a political system. Also, they are to a degree underwritten, depriving them of wholesome necessity to make their own way or perish.

There is also good Indian land, which the Indians are poorly using. This, in the hands of white men in a free enterprise system, would support a thriving culture

in a ranching or farming community. One of these situations is the Crow Indian reservation in Montana.

Any day, especially a Saturday, in Billings, will show many Indians and their families who have sunk in the social scale, with a loss of ambition and determination to achieve self-help.

There are also successful Indian ranchers and farmers, and other Indians who have made their way in many of the departments of white economics. But the socialization of Indian life is deadly.

Albert Decoteau and his family of ten children, mentioned by Dr. Fey (May 18), ought to be ashamed of themselves for living in a log-cabin so badly chinked and mortared that the daylight shines through the walls. A good day's work of his own would make the walls weatherproof.

JOHN F. C. GREEN.
Evangelical Congregational Church,
McKeesport, Pa.

Idolatry Courted

SIR: In the course of his incisive and balanced evaluation of America's upsurge of faith (May 11), Bernard E. Meland advises that "we need to recover psychical orientation within the orbit of faith in order to conquer the idolatry implicit in our carefully contrived way of life."

Such utilitarian orientation would be worse contrived. When faith is employed as an "in order to"—i.e., for a purpose other than the worship of God—idolatry is not avoided but courted. The ultimate idolatry appears when humankind succeeds in convincing itself that its struggle against idolatry for the sake of its "need" is not itself idolatrous. Yet all the while the collective and individual self remains as the center of value. Seven evil spirits are now free to enter the house ostensibly put in order.

Were this aspect of Dr. Meland's otherwise valuable counsel to be followed, we would compound rather than resolve our tragedy.

A. ROY ECKARDT.
Lehigh University,
Bethlehem, Pa.

India's Right

SIR: A recent issue (May 4) noted the Indian government's refusal to export Rhesus monkeys. The refusal was stated to be due to lack of assurance that they would not be used in experimenting with nuclear weapons and would be used only in polio control, etc. This is better than the widespread notion that the ban on export arises only from the sacredness of monkeys.

But your mention of the shortage of monkeys for polio research seems to indicate that if the Indian government is properly humane they will simply lift their ban. Why should they? Is it not rather our job to tell our government that the control of polio is more urgent than H-bomb research and to urge that we make, and keep, assurances that the monkeys will be used only in nonwarlike uses? If we don't get monkeys for polio serum it is our responsibility, not India's. I for one agree with her stand.

Chicago. PHILIP MEIGHAN.

Corrections

SIR: Errors in The Christian Century are so rare that it is astonishing to find four in the May 11 issue.

On p. 556 one reads about "thousands of languages." There are only a few of consequence beyond the first thousand.

Page 558: "the Anglican origins of Methodism." This is exactly what did not happen. One man produced the structure of the Methodist Church.

On p. 568 we are told that Dr. Phenix is skilled in producing turgid ideas. Turbid, of course, was intended.

On p. 556 we observe a reference to the International Postal Convention, 1875, which never existed. The correct title began with "Universal," where it remains to this day.

A. J. R. SCHUMAKER,
Storer College, Librarian.
Harpers Ferry, W. Va.

P. S. The correct title in the last item listed is the Universal Postal Union.

On Bulletin Boards

SIR: On the segregation issue, you state that "the [Methodist] Church as a whole better get ready to stand up and face the music." But what about the local church? Hasn't the time come to place on the church bulletin board the word "unsegregated" or "open to all races"? That would carry the issue to the church board, would convince the passer-by that the church was awake to present-day issues, and would convince the worshiping congregation that the Christian and American flags which often flank the pulpit are more than empty symbols.

Chicago. F. OLIN STOCKWELL.

Quoting Brooks

SIR: In your May 11 issue you pay generous tribute to John Mackay's article on "Christian Faith and the International Situation" in the April issue of *Theology Today*. Two paragraphs later you comment on the "historical episcopal succession" as an obstacle to union between the Episcopal and the Methodist churches.

It happens that the same issue of *Theology Today* carries a sermon by Phillips Brooks which has some eloquent comment on this perennial problem of the Episcopalians. "If Christ was in the church of the Apostles and is in our church today and has been in all the church between, then although every rite were altered and the formal succession of the ministry broken a hundred times, there would still be continuity. The ever-living Christ makes the never-dying church. . . . Christ himself during his visible life did not institute those orders. Nobody knows any word of his about bishops, priests and deacons. . . . Christ left the church to shape its own constitution guided by his ever-present Spirit. . . . The doctrine of Christ's perpetual presence is the doctrine of the everlasting flexibility and vitality and freedom of the church. . . . There is not a word in the Prayer Book which asserts such a dogma of apostolical succession as would claim for the churches of the episcopate the sole ministry of Christ. No, not a word!"

FRANCIS W. PRITCHARD.
New Providence Presbyterian Church,
Maryville, Tenn.

Dirty Work in the Stratosphere

SIR: According to Leonard Godwin's story in the Escondido (Calif.) *Daily Times Advocate* of May 14, Dr. Harvey Lovington, a highly respected astrophysicist, discovered a "method for projecting compressed sound spheres through space at incredible velocities." He had been sending messages in the direction of Venus, hoping for a reply, when he suddenly disappeared. The FBI has been unable to locate him. A letter was discovered from him in a desk drawer, mentioning the several appearances of a flying saucer.

My theory is that he was abducted by a Saucerian. I have interviewed George Adamski, coauthor of *Flying Saucers Have Landed*, also Truman Bethurum, author of *Aboard a Flying Saucer*, and I have corresponded with Cedric Allingham, author of *Flying Saucers from Mars*. This book tells of the interview between Allingham and a Saucerian in Scotland. I have become convinced that these anomalous objects originate in a fourth dimensional world of spirit. They are visiting our earth to wean us away from our scientific materialism to an appreciation of the reality of the spiritual world.

I write this letter hoping to attract the attention of your readers and to elicit their comments on my theory of Dr. Lovington's disappearance. Can such an episode be the fulfillment of our Lord Jesus' words in Matt. 24:40, "One is taken and the other left"? I wonder.

EDWARD C. WOOD.
Philadelphia, Pa.

The Christian West?

SIR: An outstanding Christian known throughout India as one of the leaders of the church said to me the other day: "It makes me sad to realize that the Bandung conference was a group of Muslim, Hindu and Buddhist countries condemning the Christian countries of the West for their colonialism, militarism and threat of atomic warfare."

Is it not a disturbing thought?

JOHN E. WALLACE.
North India United Church,
Mainpuri, U. P.,
India.

NEWS of the CHRISTIAN WORLD

New Zealanders Closer to Unity

Understanding and Sincerity Mark the Protestant Churches' 2nd Faith and Order Conference

CHRISTCHURCH, NEW ZEALAND, May 19.—The second Faith and Order conference to be held in New Zealand met at Sumner, Christchurch, May 11-17. To it came 150 officially appointed delegates from the Anglican, Baptist, Congregational, Methodist and Presbyterian churches, the Churches of Christ, the Salvation Army and the Society of Friends. Also present, as observers, were 50 students from 6 theological colleges. Although bishops, former moderators and theological professors were prominent among the delegates, at least half the attendants were parish ministers, and a fair number of these were young men. Six women and about the same number of laymen were among the delegates. Three visitors from overseas were present: J. Robert Nelson of the World Council of Churches' Faith and Order commission, Editor R. Gregor Smith of the Student Christian Movement press in London, and Broughton Knox, vice-principal of Moore Theological College, Sydney, Australia.

The conference opened with an impressive service in Christchurch Cathedral, at which all the delegates, garbed in ecclesiastical or academic robes, entered the building in procession. It ended with a public meeting in the Civic theater, at which Dr. Nelson and Dean Martin Sullivan addressed an audience which packed the building. On Sunday 66 of the visiting delegates preached in local churches of denominations other than their own.

Preliminary Study Extensive

During the seven years since New Zealand's first Faith and Order conference was held, in Wellington, the National Council of Churches sent to all member groups nine questions which had arisen out of the discussions there. They were so searching that they deserve to be recorded: (1) Under the section "The Disunity of the Church"—"In the light of the nature of the church and of its divine purpose, and in view of the missionary need in this country, what is the attitude of your church to our present divisions? If in the course of history your church has become divided from other churches in New Zealand, do you consider that the original issues at stake are relevent at the present time? Can our condition of separateness appropriately be called sinful?" (2) Under "Ordination"—"What is your view of the significance of ordination to the ministry? What is the difference between an ordained 'minister' and a lay member of the church? What is the nature of the laity and its function as part of the church?" (3) Under "Authority"—"In the polity of your church, where does authority reside and how is it expressed?" (4) Under the final section, "Church Order and the Scriptures"—"What precise relationship does your church claim between its worship, faith and order and the Scriptures? What degree of authority do you give to tradition?"

To these questions the churches returned carefully considered official replies. These were studied by four commissions appointed by the National Council of Churches, which prepared reports based on them. The reports were sent to all conference delegates prior to the conference and during the week were discussed in plenary and sectional sessions.

Eager Facing of Others' Views

From the beginning it was apparent that the delegates had come determined to express their views with complete frankness and that at the same time they were eager to hear and to understand the views of others. There was a marked absence of attempts on the part of delegates to defend their own position aggressively or to score points off others' positions, and a marked presence of humility, sincerity and brotherly love. As the discussion proceeded an unexpected extent of agreement emerged.

This experience was exhilarating, but it was in a mood of sober realism that many expressed the conviction that as a result of the conference the prospect of a United Church of New Zealand has become less a vision seen by a few idealists and more a practical possibility. One delegate who had been at the Wellington conference and at Lund declared that he doubted whether so much progress had been made at any Faith and Order conference anywhere as was made at Christchurch.

Stimulus to Union Movement

Unquestionably the conference has stimulated the movement toward a union of churches in this country. A unanimously adopted resolution asked the National Council of Churches to appoint a permanent Faith and Order commission to facilitate further discussion between the churches and to encourage study and fellowship on the parish level.

The attention of our churches has been directed with quickened interest to the negotiations for union which have been carried on for some years by the Presbyterian, Methodist and Congregational churches. Of particular interest is the fact that the joint union committee of these three churches has now invited the other churches in the N.C.C. to share in conversations concerning union. Much attention also is being given to the union achieved in the Church of South India and to the schemes for union in north India and Ceylon. As one who was a member of both the Wellington and Christchurch Faith and Order conferences, your correspondent feels the wind of the Spirit blowing healthily through the churches of this land. MALCOLM W. WILSON.

C.W.S. Ships X-Ray Unit to Korea

Korea's first mobile x-ray unit, purchased from funds donated by American churchgoers, has been sent to Church World Service workers in that country. They will use it in their anti-tuberculosis program in outlying areas where people have no access to clinical aid.

Louisville Host To Theologians

Rowley, Ferré, Outler, Homrighausen Enliven Scene—Desegregation Expected in Five Years

LOUISVILLE, KY., June 1.—Louisville was host to a number of theological notables in recent weeks: Prof. H. H. Rowley of Manchester, England, at Southern Baptist Seminary; Nels F. S. Ferré in the Centennial Class lectures at Louisville Presbyterian Seminary; Albert Outler of Southern Methodist University for religious emphasis week services at the University of Louisville; and Prof. Elmer G. Homrighausen of Princeton as speaker at the Good Friday noonday service. Presenting the essence of the material he had given the week before as Sprunt lecturer at Union Theological Seminary, Richmond, Va., Prof. Rowley dealt with major elements in the faith of Israel. Using the critical method, he arrived at conclusions in the main conservative. For instance, he found in the Old Testament much more evidence of belief in a future life than at one time was believed to exist there.

Ferré's Lectures Make Position Clear

Because of severe criticism made of Dr. Ferré on the basis of some of his recent writing, the Presbyterian seminary came in for some adverse comment hereabouts for having invited him to lecture. It is not always understood that an educational institution in a free church can hardly sponsor the ideas of all its invited speakers without becoming schizophrenic. However, consensus following the lectures on "Christ and His Church" was that while Dr. Ferré certainly seemed to feel no obligation to defend any particular creed or group of church fathers ancient or modern, he came to conclusions essentially the same as those of the evangelical church at its warmest and best, and supported a high Christology and a strong doctrine of the atonement. There were, of course, deviations from the orthodox line: Ferré's conception of divine love bars any conclusion save universalism, and he is convinced that unless Christ entered into sinful human nature, the incarnation was incomplete.

Expect Desegregation for Schools in Five Years

For several years this city's municipal university has been open to Negroes, but its schools are still segregated. Supt. Omer Carmichael of the school system estimates that desegregation will require about five years to complete. He declares that the major factor in deciding whether the process will be peaceful is the attitude and influence of the churches. A similar opinion is expressed by Weldon James, associate editor of the *Louisville Courier-Journal*, who has made a wide study of the desegregation problem in the south. Mr. James insists that the Supreme Court decision was not revolutionary, but simply the final step in an evolution in judicial decisions running

back to 1896. The Kentucky council of churches on April 21 adopted a resolution commending the court's decision and calling on "our churches, our agencies and our institutions" to "re-examine themselves in the light of Christ's gospel" and to initiate and encourage voluntary, racially inclusive community groups to plan for full compliance with the gospel.

Wheeling Churches Commend Desegregation Moves

Another resolution passed earlier in West Virginia speaks for itself: "Whereas . . . the Greater Wheeling council of churches . . . wishes to express its appreciation for the progress made in our community in the area of better race relations: namely, admittance of Negroes to many Wheeling theaters, acceptance by the Ohio Valley general hospital of Negro girls for nurses' training, ending of segregation at the union bus terminal restaurant and commendable progress by the churches in seeking to demonstrate our belief in the fatherhood of God and the brotherhood of man . . . and whereas many persons of other races trained in technical skills have difficulty finding employment commensurate with their training . . . therefore be it resolved that we commend the Ohio county board of education for the degree of integration already attained in our school system and hope that the good work will be broadened until integration is complete . . . that we urge businessmen to follow . . . the policy of employing persons qualifyng for jobs, regardless of race; also that we urge local labor unions to carry out the national union policy of admitting to membership people of all races."

Presbyterian Seminary To Relocate

After 50 years at its present site at First and Broadway, now the intersection of 10 lanes of heavy traffic and shortly to come under the shadow of an overhead expressway, Louisville Presbyterian Seminary (U.S. and U.S.A.) has purchased a 30-acre tract adjoining one of the city's largest parks, and will move there when funds permit. Raising of money for the new project is under way. The gothic buildings on the present quadrangle will be moved stone by stone, so that externally they will be essentially the same, though extensive changes will be made in the interiors. Among the new buildings planned are a home for missionaries on furlough, a gymnasium, a group of faculty homes and apartments for married students.

And So Forth

An expected attempt to open certain supermarkets in Louisville on Sundays was staved off by the concerted efforts of labor unions, the retail merchants' association and the ministerial association.

Louisville Baptist Seminary made travel and subsistence funds available so its professors could attend the Southern Baptist Convention in Miami and return in time for commencement.

Louisville presbytery was one of four Presbyterian, U.S.A., presbyteries voting unanimously in favor of union with the Presbyterian, U.S., and United Presbyterian churches. The vote was 77-0.

KENNETH J. FOREMAN.

Survey Needs of Christian Chinese

Conference in San Francisco Discusses How Minority U.S. Churches Can Serve Changing Community

STOCKTON, CALIF., May 20.—To seek answers to the question, "How are our churches to meet the needs of our changing people in our changing communities?" representatives of the Chinese Christian churches in the United States met recently in San Francisco for a study conference.

Preparation for the conference began far in advance. Two years ago the National Council of Churches' research bureau conducted a survey of the Chinese churches, based on a questionnaire. Then Peter Shih of Boston made personal visits to all such churches, both on the mainland and in Hawaii.

A Discouraging Picture

From these sources Horace Cayton and Anne Lively of the N.C.C. drew up a report which was presented at San Francisco. It revealed that only about one-tenth of the entire Chinese population in the U.S. (118,000) is in the Christian fold. Few of the churches are self-supporting; few exert much influence in the Chinese community. No more than a dozen of the 60 ministers are American-born—this after a century of Christian work, during which at least three generations of young people have grown up within the churches. That few of them choose the ministry as a life work can perhaps be explained by further facts revealed in the survey: the Chinese churches are inadequately staffed, housed and financed; their programs are generally weak and ineffective; their ministers are expected to live on barely a subsistence income.

It must be admitted that no final answers were found to the question which brought these men and women together. Perhaps, they reminded each other, none could have been expected. But the effort made to find an answer was sincere, the approach intelligent and forward-looking. Papers dealing with parish problems were read by a number of ministers: David Wen of Berkeley, Albert Lau of Los Angeles, Teng-Kiat Chin of San Francisco, Paul Louie of Albany, Calif., Edwar Lee of Oakland and this correspondent. Some of these papers dealt forthrightly with the Chinese churches in relation to the larger, and changing, community.

Awareness, Indifference

As at any such conference, some of the ministers and laymen were keenly aware of the needs of their communities and their people and eager to work with others to find solutions, while a few were obviously satisfied with things as they are. The attitude of the majority, however, could best be described as "cautious." They recognized that the churches need to improve their services to their members and their communities and to revitalize the faith of the faithful. But, baffled by the "who" and the "how," they felt it the better part of wisdom to remain silent.

There was some talk about the need to serve the entire neighborhood, not just the Chinese segment. One heard of cases in which neighboring Caucasian churches offered plans of merger or integration; most such overtures were politely declined.

Such rejection of overtures is not hard to understand. The Chinese remember that they are a "minority group," and they recall the insults and persecution heaped on them through the years by a supposedly Christian nation. Then they are wary of ventures that would mean loss of identity and of that sense of security which comes from having their "own" organization. And they fear that overtures stressing "brotherhood" may prove fickle; they cannot forget the unbrotherliness of Christian Americans who thrust all people of Japanese descent from their west coast homes at the onset of World War II.

Changing Way of Life

The problems posed at this conference are urgent, for the Chinese Christian churches are dealing with people who are not only pulled this way and that by the tensions and changes which beset members of their neighbor Caucasian congregations, but are upset by what in many ways is a radical change in their way of life.

Trained young Chinese, along with members of other minority groups, are entering many trades and professions hitherto barred to them. They may not belong to the exclusive country clubs, but you find them in Rotary, Lions and Kiwanis clubs, in fraternal and professional societies, in the A.A.U.W., in the P.-T.A.—and I don't mean in Chinese chapters. The old Chinatowns, the ghettos in which their fathers lived and shopped and earned a livelihood, are disappearing. Housing restrictions are being lifted; the younger people are moving to the suburbs. The Chinese may not always have been in the forefront in the fight for civil rights, but they have certainly been in the front lines of those who enjoy the fruit of those victories.

Old Ties Are Loosened

As the Chinese have moved toward integration, their traditions and ways of life have changed. Educated in American schools, their loyalties are to America. Many of the younger people no longer follow the old customs; some can hardly speak the language, if at all. Family ties have loosened. The values cherished by their fathers and grandfathers—thrift, reverence for learning, propriety, sympathy, humility, forbearance, willingness to sacrifice, duty and responsibility to family and class—have given way in many cases to a "get-ahead" mood. Small wonder that the symptoms of disorganization of personality and of family loyalty and unity are more and more to be found among the American Chinese.

And now there is a new problem: the influx of China-born or China-raised immigrants, many of them refugees of the communist revolution. These are not the poverty-stricken rural Chinese of earlier generations, who came to earn money and return home; few of these newcomers are illiterate, and their problem is to adjust to doing with less than they were used to in China. Often they are totally unacquainted with the traditions and customs older Chinese in America have considered so essential. They grew up in a China torn by occupation and revolution—a most unfavorable moral climate. They are finding

it hard to settle down to placid existence in our communities. Relations between the two groups of Chinese are, sadly, not too happy.

Realization Essential

All these are problems the Chinese churches in America today are called on to face. The San Francisco conference will have been worth while if it awakens them to a realization of the need and the challenge. It was a good sign that by unanimous vote it was agreed to set up a continuing organization which will prepare for another conference three years hence. Edwar Lee of Oakland was elected chairman. Emphasizing that denominationalism has very little meaning to these Christians, the conference asked for a personnel clearinghouse to be administered by the National Council of Churches.

To meet the needs of the bilingual congregations, plans were made to bring out an English-Chinese hymnal. Philip Lee of Chicago was appointed to edit the book and serve as the chairman for the project.

The conferees remembered the Christians in China. They are to send greetings to them over the Voice of America and will seek more assurances for the refugees. In the closing prayer James Chuck, the host pastor, asked that God, our sustainer in and through all conditions, may be very close to our brothers in China.

WILBUR WONG YAN CHOY.

Help from Church Corner

First Christian of Cleveland Keeps on Hand Food, Cash for the Needy

CLEVELAND, May 24.—A corner of the basement of West Boulevard Christian Church here is a constant source of help to less fortunate families in the neighborhood. Piled high on the basement shelves are hundreds of cans of food. From this supply Richard T. Giesel, minister, fills baskets for the needy of all faiths in the community. Only he knows where the food is delivered. "In this way we help maintain the self-respect of the families we help," Giesel says. "People are proud. They hate to think of themselves as charity cases." When the supply runs short Giesel simply puts an announcement in the weekly church bulletin. That has proved sufficient to fill the relief corner to overflowing again, some members donating cases of food, others making cash gifts.

Cash Helps Out In Crises

The cash is used to buy medicines or to meet rent payments and block evictions. Asked about individual cases, Mr. Giesel told this correspondent of an elderly couple, pensioners, who became ill at the same time. An undertaker agreed to take the wife to the hospital free of charge, and her ailing husband was cared for at home for six weeks. Another recent case involved a father of five who had been badly hurt in an industrial accident. A neighbor called Mr. Giesel and told him that for a week the family had had nothing to eat but watered soup. "When I investigated and found the report was true, I had four

to GUIDE YOUR CHILDREN in CHRISTIAN GROWTH

by
MARY CLEMENS ODELL

OUR LITTLE CHILD FACES LIFE

In this simple little book, based on real experiences and practical wisdom, Mrs. Odell tells how she took advantage of everyday situations to guide her little son into wholesome, happy Christian living. With rare insight she shows how to deal with such important questions as birth and death, recreation, childhood fears, and finding God. An ideal book for parents and teachers! 50c

OUR FAMILY GROWS TOWARD GOD

A vital book showing how the family can work and play together as a unit in all its activities, including religion, hobbies, stewardship, etc. Each problem discussed is one that arises in every family. Specially designed for families who are striving toward a *truly* Christian home! 50c

by
MARY ALICE JONES

GUIDING CHILDREN IN CHRISTIAN GROWTH

For every parent and teacher concerned with the religious growth of children, at home and in the church, this book offers tested principles and practical methods for guiding children in Christian growth. "Good for discussion groups, leadership classes or parents' meetings."—*International Journal of Religious Education.* $1.00

THE FAITH OF OUR CHILDREN

A readable, practical book for every adult who has been startled by a child's question. It deals with the urgent problems of religion and life which press in upon parents and teachers today. "A welcome and greatly needed guide."—*International Journal of Religious Education.* $1.50

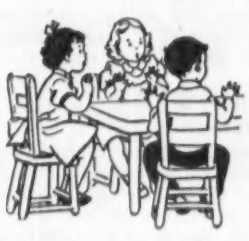
At All Bookstores

Kathy Ann
KINDERGARTNER

A Child's-Eye View of Sunday School

by
FRANCES DUNLAP HERON

Line Drawings by
JANET SMALLEY



This delightful, completely uninhibited book reveals Sunday school as it appears to a five-year-old. Told in Kathy Ann's own words, here is the story of the transformation of a kindergarten from a dull, unhappy, mixed-up place to a happy, well-organized, and creative department—and the blossoming of her own little personality in the process.

KATHY ANN, KINDERGARTNER is one of those once-in-a-decade books that demonstrates sound educational principles and practices in actual human situations. Written in clear, engaging style, it is the sequel to Mrs. Heron's earlier book **Betty Ann, Beginner,** written in the same style and well remembered by many as an effective means of teaching improved methods for Sunday-school children's classes. This new book reflects the further refinements and improvements which characterize the best teaching today.

Ministers and superintendents will see the kindergarten with fresh eyes and new appreciation of its place in the over-all Sunday-school organization.

Here *every* teacher and leader can see herself and her kindergarten as they are—or as they can be.

Parents will see reflections of their own youngsters, and discover why they do—or do not!—like kindergarten. $2.00

ABINGDON PRESS

boxes of food delivered to the family," the minister said. "I've never found anyone more appreciative." He added that he has been surprised at the number of families who later seek to repay the church for the help given them. "I can think of no service of the church that is more rewarding," he declared.

'Vacation Auction' Adds to Church Building Fund

A novel idea in church promotion—auctioning of vacations to the highest bidders—has added $2,500 to the building fund of Aldersgate Methodist Church in suburban Warrensville Heights. Young married couples in the Co-Weds class of the church school, who conceived the idea, sent out letters to more than 100 resort owners in all sections of the country, asking them to donate a week or 10 days to the church. Favorable replies were received from 36, most of them in Florida, Michigan, Pennsylvania and New York. The auction, held on the nights of May 14 and 15 in the Warrensville Heights high school gymnasium, attracted families from all sections of the community. With Hal Morgan, widely known disc jockey, functioning as auctioneer, the vacations were quickly sold at 40 to 60 per cent of their value.

Ohio Disciples Denounce Church Segregation

In a resolution approved by delegates to the 103rd annual convention of Ohio Disciples of Christ here May 14, segregation in the church on the basis of race or color was denounced as a "scandal within the Body of Christ." The resolution commended the policy of racial equality now in force among Ohio Disciples and approved the efforts of the denomination's interracial committee which is studying ways to "bring into reality" a similar principle. Quoting from the Bible, "in Christ there is neither Jew nor Gentile, bond nor free, male nor female," the resolution concluded: "In God's church we cannot draw a color line where God has not." Edwin Bobbitt, pastor of First Christian Church, Middletown, was elected president of the convention, succeeding Laurice W. Fogle of Central Christian Church, Dayton.

New E. & R. President Known For Pastoral Innovation

Elam G. Wiest, pastor of Trinity Evangelical and Reformed Church here since 1936, was elected first full-time president of the Northeast Ohio Evangelical and Reformed synod at its meeting here the week of May 8. Mr. Wiest has become nationally known through his introduction of the "under-shepherd" plan of knitting the congregation closer together. Through this plan, two representative members are chosen to look after the spiritual and social welfare of others in their neighborhoods. After the plan was adopted at Trinity, membership jumped from 300 to more than 1,700. Since then Wiest has introduced the project in churches of all denominations throughout the middle west, bringing to life many churches that were in danger of closing. In urging Mr. Wiest to accept the presidency, elders of the denomination said he should serve as pastor to "all other pastors and congregations" in the synod.

WILLIAM DINWOODIE.

Israel Foresees No Early Peace

Independence Day Observances Stress Armed Strength, Economic Needs, Maintenance of Boundaries

JERUSALEM, ISRAEL, May 18.—Israel entered its eighth year with celebration of its Independence Day April 27. The occasion was observed with parading and speechmaking, as well as with special family gatherings in a new emphasis sponsored by the government. Parades demonstrated Israeli military strength and displayed new weapons. Prime Minister Moshe Sharett described the nation's struggle toward economic independence (which he estimated is now at the halfway mark) and added: "We must not be alarmed if anyone . . . seeks to prophesy territorial cuts and the return of the refugees. Such prophesies have not been realized in the past nor are they likely to be in the future." He called for continued stress on the three-point program which has influenced state planning: ingathering of the exiles and their integration, development of the land and attainment of a sound economy, safeguarding Israel's security and consolidation of her independence.

Many Tourists Arrive

In spite of border tensions and the usual frontier skirmishes, Jerusalem has again become a major tourist attraction in the Middle East. Tourists in increasing numbers are to be found in both the Old City and the New, not only on the traditional holy days of Christians and Jews but at other times as well. The public works department has constructed a new road to the Mount of Beatitudes overlooking the Sea of Galilee. It was opened in the presence of Msgr. Alberto Gori, the Latin patriarch, and government and religious representatives. There is also a good road to Mount Tabor from which visitors may now get an unusual view of the surrounding plain.

Still No Peace in the Holy Land

While some observers assume an optimistic air, there has been no real breakthrough in the armistice to indicate that peace negotiations may be expected soon between Israel and her Arab neighbors. Speaking at a Mapai rally in Jerusalem, Prime Minister Sharett declared that the question of the internationalization of Jerusalem has for all practical purposes been dropped. One constructive step toward eventual peace has been the clearing of frozen bank accounts of former residents of what is now Israel. At present, safety deposit boxes are being emptied—a step that is being carried out with the cooperation of Israel through Barclay's Bank, the Ottoman Bank, the U.N. and the Mixed Armistice Commission.

Establish New Center for Hebrew University

One evidence that Israel does not soon expect a peace settlement is the fact that plans are being rushed for establishment of a new center for Hebrew University at Givat Ram in Jerusalem, near the new government buildings. The university has been leading a refugee existence for the past seven years, unable to return to its Mount Scopus campus. On May 9 the first units of the new campus, Canada hall and the Chaim Weizmann memorial laboratories for botany, were dedicated. The university now has 3,300 students and a faculty of 500. Plans call for facilities for a student body of 10,000. At the dedication Pres. B. Mazar pointed out that the new university does not supersede the campus on Mount Scopus. "This we have not renounced and shall never renounce," he said. "Givat Ram is merely an extension of Scopus."

Religious Problems Prevail

Among its many problems, Israel finds its religious stresses and strains not the least. In his Passover message Chief Rabbi I. H. Herzog said that two-thirds of the children are not receiving religious training. He declared that "worship of Israel . . . had been substituted for faith in the God of Israel." It will be recalled that Israeli education is now based on a uniform pattern which eliminates religious trends of the various branches of Judaism. Civil marriage is one of the major concerns. Laws now make marriage a religious act, preventing marriage between members of different religious communities and making no place for persons who do not profess a religious connection. With the religious bloc still able to throw its weight around politically, few politicians are willing to risk their future by offending this group. But the public is vocal on the issue, as can be seen by the amount of space which the *Jerusalem Post* has devoted to it.

Internal Stress

Israel faces internal stress in both political and economic affairs. The cost of living index is now at 230 above the 100 base established in September 1951. Dov Joseph, minister of development, observed recently that wages have risen 130 per cent since 1952, while the cost of living (in April) had gone up by 102 per cent, resulting in a 14 per cent rise in real wages. Many more commodities are available on the market, but people complain of shortage of funds. In the political realm Communist delegates to the Knesset, the Israeli parliament, have made capital of the Israeli policy toward border incidents. They assailed Ben-Gurion's Independence Day speech through their Knesset member, S. Mikunis (also party secretary), who said: "Despite the political blows which came down on Israel following the Kibya and Gaza operations of the minister of defense, Mr. Ben-Gurion hinted clearly that he will continue to follow this adventurist road." The Communist motion of no-confidence failed 57-7.

In reply to the Communists one delegate said that although the civil and national rights of the Arab minority would be preserved, Israel is not a "land of two peoples." Because they believe this to be true, there is still a reluctance on the part of some non-Jews to remain in Israel.

HERBERT L. MINARD.

Mexico Churches Propose Merger

On Own Initiative, Associate Reformed Presbyterians, Congregationalists, Disciples Plan for Union

MEXICO CITY, May 16.—Formal conversations looking toward union of the Associate Reformed Presbyterian, Congregationalist and Disciples of Christ groups in Mexico have reached the point where definite progress can be reported, though leaders are not particularly anxious for publicity at this time. This is the first such church union project in Mexico, and indeed the like of it has seldom been seen in all of Latin America. The parent bodies in the United States can take neither credit nor blame (depending on the viewpoint) for the initiative which launched the plan. The whole thing started right here on the field.

The three denominations are among the smallest in number and scope among Protestant groups in Mexico. But through the years all have shown a cooperative spirit. They have been members of the national Evangelical Council and have shared in other interdenominational movements. Thus their leaders have seen much of each other and have had frequent opportunity to talk informally about their common problems.

Common Difficulties

In addition to having their viewpoint broadened by joining with the larger denominations in cooperative ventures, these three churches have increasingly been drawn closer to each other—not only because of their minority status among our Protestant groups but also through their geographical proximity. Their main centers are in the nation's "central belt," which extends between the gulfs of Mexico and California from the 20th parallel to just south of the Tropic of Cancer.

This central belt happens to be the most difficult field for Protestant enterprises. Roman Catholic fanaticism and intolerance have always prevailed here more powerfully than in any other part of the country. It was here that the strongest bulwark of the armed Cristero revolt was found, and it is here that the Sinarquista movement has its greatest strength. The area is mainly agricultural; indeed its middle part has been referred to as the nation's granary. It contains also big oil fields and refineries (around Tampico) and the prosperous fisheries on the Pacific coast.

Quiet, Unhurried Progress

The first approaches toward union among the three groups were almost entirely personal and seemed to produce few practical results. But conversations went on quietly and unhurriedly. Others joined in. There was never any sign of pushing, pulling or pressing. Plenty of time was allowed for the idea to sink into people's minds of its own weight.

Then, a couple of years ago, the proposal began to take observable shape. A "three-party committee" was appointed and instructed to carry on formal conversations and to draw up a plan for further study

Some New and Notable Books

KENNETH SCOTT LATOURETTE

Challenge and Conformity

"The eminent Yale scholar climaxes his exhaustive studies with a stimulating treatment of 'the intereaction of Christianity and the world of today.' An immense amount of valuable information and incisive appraisal is made available."—*Religious Book Club* $1.75

DOROTHY L. SAYERS

Introductory Papers on Dante

These interpretive essays on Dante's thought and poetry open to the general reader the vistas explored in that superb work of the human spirit, *The Divine Comedy*. "A vibrant commentator on the greatest Christian poet."—*New York Times Book Review* $4.00

ROSS W. SANDERSON

The Church Serves the Changing City

"There is a vital place for documental reporting on the ways in which denominations are serving the difficult areas of American cities. The author's significant contribution is in revealing the variety of ways to serve the city residents who need the church most."—ROBERT A. MCKIBBEN (Methodist Church) $3.50

A magnificent life magnificently recorded

The World of Albert Schweitzer

Photographs by Erica Anderson
Text and captions by Eugene Exman
Graphic design by Barbara Morgan

"Miss Anderson's collection is distinctive and striking. It catches, as none other, the sunlight and shadows of the strange world where he has built his African outpost."—*N.Y. Herald Tribune Book Review* $5.00

at your bookseller

HARPER & BROTHERS, New York 16, N.Y.

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP

by Ilion T. Jones

A challenge to all Protestants to rethink the nature and meaning of evangelical worship. Dr. Jones believes that present trends toward imitation of ancient liturgical forms are endangering the distinctive character of Protestant worship—and Protestantism itself.

He traces the history of evangelical worship from its Old Testament background to the present and offers usable suggestions for practices and procedures of Christian worship that are true to its evangelical origin.

"A moving interpretation."—*Christian Century.* $4.50

at all bookstores

ABINGDON PRESS

Exclusive Traits of Christianity
BY MARK HOPKINS
A contribution to the current interest in Comparative Religion
25c per copy
Christian Evidence League
Box 277-CC Malverne, N. Y.

and consultation. Last January the committee met and formulated the following declaration to be presented to each of the three denominations: "Considering that the word of God teaches us that he directs his own, that the spiritual unity of our churches is evident, that Jesus Christ is our Lord and that he himself asked that we be one, the Disciples, Congregational and Associate Reformed Presbyterian churches unite ourselves to our Lord's ideal and consecrate ourselves, with God's help, to take the steps toward accomplishing the goal which is proposed to us, according to the time and the sacrifice that God may indicate to us."

Plan Congress for 1956

At the January meeting it was decided to call a First Congress of Evangelical Churches (Associate Reformed Presbyterian, Congregational and Disciples) to be held May 1-6 of next year at Guadalajara, a Congregational center. At a second meeting, in April, the committee drew up plans for the program, study themes and by-laws of the congress. Its motto will be "United in Christ, That the World May Believe"; its study theme, "The Great Challenge—That All May Be One."

Fifteen official delegates, plus "visiting delegates," will be appointed by each of the three churches. There will also be fraternal delegates from other denominations and consultants. Invitations to serve as consultants have already been extended to two officers of the Committee on Cooperation in Latin America (the U.S. National Council of Churches' Division of Foreign Missions). They are Howard W. Yoder, executive secretary, and this correspondent, literature secretary.

On the permanent executive committee appointed to carry on negotiations are Prof. Lorenzo L. Stanton (Congregationalist), Ramón Orta Reyes (Associate Reformed Presbyterian), and Daniel Lopez de Lara (Disciples). They will meet next in September, at Tampico.

G. Baez-Camargo.

CHANGE of MAILING ADDRESS

The Christian Century will reach you promptly at a new home, at your summer residence, even on your travels, if you will give at least three weeks' advance notice concerning any change of address. To avoid delays, use this coupon and print all required information.

The Christian Century, 407 S. Dearborn St., Chicago (5), Illinois:

After _____ (DATE) please send The Christian Century to—

NEW
Name _____
New Address _____
City _____ State _____

OLD
Old Address _____
City _____ State _____

☐ Check here indicates old address should be reinstated after _____ (DATE)

Britain's Election Strikes No Spark

Voters' Indifference Disturbs Some—Graham Crusade Gives Way to Quiet Parish Routine

London, May 26.—How do people in a mature democracy show their interest in politics? In the old days our voters turned out in public meetings or nobbled the candidate on the sidewalk. Nowadays, to judge by the recent election, the dreariest in our history, they avoid doing anything about anything. Some observers are disturbed by this indifference, seeing in it a vacuum which might easily be filled by dictatorship of the majority or of one party. The fact is that at the moment no creative forces or creative personalities are at work in British politics. At home we are digesting the social welfare fruits harvested during the past five years; abroad we know that whoever is in power will be unable to do much without the U.S.A. and the U.S.S.R. So we are working hard and enjoying a spree of prosperity without bothering about the political stuff.

Bishop Peter of Hungary Visits Presbyterians

Representing the Reformed Church of Hungary at the recent English Presbyterian Assembly, Bishop John Peter boldly asserted that his church is independent. He said it is not necessary for ministers to be Communist party members; he does not know any who are and thinks there are none. However, Communist party members do belong to the church. Replying to a direct question Bishop Peter said he is not a member of the Communist party and "properly speaking" could not be called a communist. "Those who say so are mistaken or want to mislead," he said. Bishop Peter said the church could have more schools of its own if it wanted to, but finds them expensive to maintain. Religious instruction is given by ministers in state schools for children whose parents ask for it, he declared, adding that Marxist instruction in those schools ignores such metaphysical problems as the existence of God.

Billy Graham Crusade Is Concluded

Billy Graham concluded his British campaign on a high note by preaching before the royal family at Windsor. Hence he is now a confirmed and respected figure on the British scene, with all doors open to him. Attendance at Graham's Scottish meetings totaled 2,677,365, and at his one-week London "repeat" appearance 450,000, with 23,810 "decisions." All that many of Britain's clergymen ask for now is a quiet summer, free from the unceasing attentions of the Graham publicity machine, and a chance to get on with humdrum parish work without having to lead parties to the heady delights of gigantic meetings in the rain.

Congregational Union Hears New Housing Area Needs

The moderators of the Congregational Union reported to the annual meeting that

on the new housing estates throughout Britain children are crowding the doors of the Sunday schools and many new church buildings have been erected, but the problem is one of leadership. "This can only be supplied by the neighboring older churches," says the moderators' report. "In spite of the difficulty and the recognized shortage of personnel . . . it is of the utmost importance that these churches should persuade and release one or two of their members to undertake this pioneer leadership in the churches of the new built-up areas." The report goes on to survey the churches' struggle to maintain their life and secure adequate leadership in the older working-class residential areas of the larger towns and cities. "Unless some way is found to attract men of courage and ability to tackle the downtown jobs, in the next 10 years many churches may well cease to exist," it says. Of its $1.5 million postwar reconstruction fund, the union lent over $900,000 without interest to help churches re-equip their premises, and of this over $600,000 has been repaid. Part of the remainder will be used to help churches move from downtown to more advantageous sites and for extension enterprises in new areas. The union elected its first woman president—Elsie Chamberlain, a Congregational minister. It named Sidney Berry as interim secretary, since Leslie Cooke will be on leave to serve as director of the World Council of Churches' refugee services in Geneva.

Canterbury Reports On Africa

Back from his Africa tour the Archbishop of Canterbury admitted to a general feeling of hope. "Wherever I have gone, including Kenya, there is every hope that the thing will work if only people who want to go fast don't go too fast, and if people who don't want to go anywhere consent to move a little," he said. "Cooperation is essential. On all sides there was agreement that the essential thing is for every single European to treat every African he comes into contact with with the respect, courtesy and natural good will that goes between ordinary man and man. If they do that the problem will resolve itself." Dr. Fisher declared his visit taught him much he could never have learned from reading.

William Temple College Pioneers

William Temple College, now in its new buildings at Rugby, is at the moment one of the liveliest, most significant institutions in English life. Founded in memory of the late Archbishop of Canterbury, it stands for the reconciliation of faith, work and community. It pioneers in the field of Christian responsibility in industry—an area which Dr. Temple believed was vital for Christian evangelism. It is now directed by two remarkable women, E. M. Batten and O. J. Lace, both graduates in economics and theology who have had experience in industry and public service. Weekend courses bring in executives, managers, department chiefs, welfare workers and personnel managers. Special courses are designed for men and women of promise who are likely to occupy key posts in industry. Between courses, students are guided in reading programs, and there are always groups of students in permanent residence.

CECIL NORTHCOTT.

India Announces Rule on Missions

For the First Time, Government States Policy Explicitly—Hindu Marriage Bill Passed in Parliament

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, May 16.—The government's new "clearly defined" policy regarding foreign missionaries has been published in some of our newspapers. It is as follows: "Foreign missionaries coming as additional members of a mission or to replace present missionaries will be admitted to India only if they possess outstanding qualifications or specialized experience, and if Indians are not available for such posts. Missionaries already in India will not ordinarily be disturbed unless they indulge in antinational activities. Those who have been working in India for five years or more will normally be eligible for readmission and for the 'no objection to return to India' endorsement if they leave the country with the intention of returning. Foreign missions or societies working here will not be allowed to open a new branch or institution in India without prior permission of the government. Commonwealth missionaries, like other foreign missionaries, shall be required to obtain visas for India before proceeding to this country. Necessary changes in our passport rules have been made for this purpose." [See The Christian Century for May 4, p. 524, and May 11, p. 555.]

Signs Indicate New Policy Is Being Implemented

For some time new missionaries coming here as replacements or additions have had to have special qualifications, but this is the first time the requirement has been stated as an explicit policy. That the new policy is being implemented was evidenced recently when a state government official raised an objection to the opening of a new village dispensary by a foreign missionary. The mission concerned has been told it must get permission for the opening from the government. Not long ago a foreign missionary operating in Assam and the North Eastern Frontier Agency was asked to transfer his residence in India, and two other missionaries in that area were not permitted to extend their stay in this country. This information was given in parliament by the home minister in answer to a question from the floor. He said that 12 foreign missionary organizations are now working in Assam and the North Eastern Frontier Agency, and that the 330 missionaries connected with them come from the United States, Great Britain, Italy, Norway, Denmark and Sweden. Asked why the two missionaries were not permitted to stay, he replied that their activities were "not proper in the interests of India."

Home Ministry Suggests New Visa Procedure

Officers of the home ministry have suggested a new procedure for missionaries to follow in obtaining visas. They propose that the application originate in India rather than in the missionary's homeland. The prospective missionary would fill in and

from BOMBAY to BILOXI

church study groups will use

WORLD CHRISTIAN BOOKS

. . . a new everyman's pocket series in which many minds and many tongues relate men everywhere to Christ.

Under the editorship of the recent Associate General Secretary of the World Council of Churches, Bishop Stephen C. Neill, these new guides to basic beliefs are sponsored by the International Missionary Council, in cooperation with other major Christian bodies.

Which of these World Christian Books will be used *first* by your adult and young adult groups for study, discussion and greater understanding? Ask your book supplier for rates on the quantities you need for group use and resale to members for individual study. Here are the first four World Christian Books.

THE CHRISTIANS' GOD
STEPHEN C. NEILL

A simply written, Bible-rooted explanation of how our God differs from those of the Orientals and primitive peoples, and how man is made in God's image. Makes clear the Christian concepts of God as an all-powerful, living, acting God; as light; as love; as the Father, the Son and the Holy Ghost.

CHRISTIAN GIVING
V. S. AZARIAH

The late Bishop Azariah examines the scriptural concepts of stewardship, as practiced by 1st century Christians and by members of "Young Churches" in Asia today. Gives fresh insights on first fruits, tithing, freewill offerings, and the meaning of "giving to God." Outlines methods every church can use.

MARK'S WITNESS TO JESUS CHRIST
EDUARD LOHSE

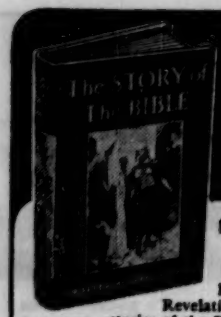
Here, in the language of the modern layman, is a fresh look at the oldest of the Gospels, central to the development of the New Testament. It clearly answers the questions, *Who was Jesus? What is His claim on us?*—and renews the reader's vision of the vitality of the fellowship of believers.

CHRISTIANITY AND SCIENCE
CHARLES E. RAVEN

A distinguished naturalist demonstrates the harmony of Christianity and modern science. Dr. Raven shows how God's revelation in Christ, and what Christ accomplished in His life and in His death, can satisfy the mind of the intelligent modern man, and compel him to revere and adore.

Single titles, $1.25 at your bookstore

ASSOCIATION PRESS
291 Broadway, New York 7, N. Y.



THE STORY OF THE BIBLE

BY WALTER RUSSELL BOWIE

From Genesis to Revelation, the timeless stories of the Bible told with all their might and majesty, with all their power and pageantry. Told so vividly that every adult feels their fascination; so clearly that no child can miss their meaning. 20 FULL-COLOR COPPING ILLUSTRATIONS. 548 PAGES. The Bible story book for everyone! $5.95

At All Bookstores

ABINGDON PRESS

The 1955 Mars Lectures at Northwestern University

1. The Problem of Co-Existence.
2. The Bandung Conference.

by

Dr. Charles Malik

Ambassador from Lebanon to the United Nations; Ambassador to the United States; member of the Central Committee of the World Council of Churches

These lectures are available in print, as delivered May 11 and 12, for $1.00

Send check or money order to

THE MARS LECTURES
PEARSONS HALL
Northwestern University Evanston, Ill.

For accredited summer graduate study—

THE MENNONITE BIBLICAL SEMINARY

Second term, July 5-22, 1955

Summer faculty includes: Granger Westberg, University of Chicago Clinics; Don. E. Smucker, Mennonite Biblical Seminary; and Howard Charles, Goshen College Biblical Seminary.

For information write

S. F. Pannabecker, President

Mennonite Biblical Seminary
4614 S. Woodlawn Chicago 15, Illinois

sign the application form, then forward it to the church which has invited him or under which he plans to work. The church would then send the document to the National Christian Council of India, together with a statement setting forth the nature of the work to be done and generally establishing the case for admission. The N.C.C. would pass on the application to the government, together with a recommendation. The National Christian Council has considered this suggestion. It is reluctant to enter upon an undertaking obviously fraught with difficulties and possible misunderstandings, but recognizes that under the conditions now obtaining here it must assume greater responsibility in such matters than in the past.

Parliament Adopts New Hindu Marriage Bill

The Hindu marriage bill passed its third reading in parliament last week and was adopted by a large majority. While it was still before the lawmakers Prime Minister Nehru took occasion to state that the measure is welcome because it meets the social challenge of modern India, and to refute the charge made by a professor at Benares Hindu University that the bill will foster conditions like those described in the Kinsey report on the United States. He said he was surprised to find in the pamphlet containing the charge criticism of the customs, habits and living conditions of people in other countries; he is just as opposed to Indians' running down other peoples as to other peoples' running down Indians. Nehru then quoted the inscription found on the rock edict No. 12 of Asoka, which advises against extolling one's own religion and ridiculing that of others. He went on to say that provision for monogamy and divorce is the feature of the Hindu marriage bill which progressive forces in India welcome most. (It is the divorce provision that has aroused greatest protest from the conservative Hindu Maha Sabha.) Modern conditions, he insisted, demand that Hindus change their outlook, and added that 8 per cent of them already have the right of divorce in some form or other.

Pakistani Women Protest Polygamy in High Places

Marriage is also in the news from Pakistan, where on April 18 eighteen women's organizations met jointly in Karachi to protest against Prime Minister Ali's taking a second wife. In her address as chairman, Begum Choudhari Mohammun Ali, wife of the finance minister, appealed to the women, in view of these critical times, to refrain from drastic action on the issue even though "circumstances of the case" justify it. The women demanded that the prime minister give his first wife the status of "first lady," with the privilege of complete equality at social and state functions, and warned that if he refuses to honor the "dictates of religion and the sentiment of Pakistani women on this issue" he must be prepared for unpleasant consequences. They then voted to establish a board to plot a course of action designed to safeguard the rights of Pakistani women and to fight the "growing menace of polygamy." Meanwhile, four leading *ulemas* (religious heads) have issued a joint appeal to the public not to make political capital out of the prime minister's personal affairs. "Those who deny plurality of wives to Muslims are in a way denying the very concessions Islam gives to individuals in certain circumstances," they said.

U.N. Commission Reports On Indian Economy

In its recently published survey for 1954 the United Nations Economic Commission for Asia and the Far East deals with, among other subjects, the economy of India. The commission found that while the effects of partition have not yet spent themselves, powerful new forces are reviving the country's economy and the life of the people. Of the 370 million people of India, it estimates, about 40 per cent are gainfully employed. Population is growing at a rate of 1.1 to 1.4 per cent and infant mortality is declining. Although India's national income per person is still one of the lowest in the region it is definitely rising. The index of agricultural production rose in 1953 by 11 per cent over 1952. Food grain production was 66 million tons, 4 million over the target set in the five-year plan for 1953-54. The index of industrial production continues to rise, though the rate is slowing down after rapid expansion during the Korean war. The most significant progress has been achieved in diversification of our industrial structure through expansion of engineering and chemical industries. Underemployment has been a constant problem here for many years, but it is now becoming really grave in urban areas, particularly among the educated classes. The government is giving serious attention to this matter. A dynamic aspect of the development program, the commission reports, is the growing importance and expansion of community projects, which arouse the enthusiasm of the people for economic betterment.

P. OOMMAN PHILIP.

Lutheran Students View Church Life Abroad

Twenty U.S. Lutheran students will spend the summer studying church and student life in Norway and Germany under sponsorship of the National Lutheran Council's division of student service.

Pamphlet Presents 'Stand' Of Protestantism

Ansley Cunningham Moore, pastor of Sixth United Presbyterian Church, N. Highland at Station St., Pittsburgh 6, has written a pamphlet, *Here Stand Protestants,* which sets forth in concise form the basic beliefs of Protestants, why and how Protestantism came about, and how its

The Christian Century is like no other magazine. To discover its distinctiveness, try a 13-week Acquaintance Subscription. Only $1 if you use this coupon.

Name.....

Street.....

City.....( ), State.....
zone

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

teachings differ from the Roman Catholic. The pamphlet was designed to answer questions raised by a young Catholic planning to become a Protestant prior to his marriage. It may be ordered (at 6 cents) from Sixth Church.

Honor Religious Liberty

Principle Is Reaffirmed at Historical Anniversaries in Virginia

RICHMOND, VA., May 23.—The 179th anniversary of the adoption of the Virginia Resolutions for American Independence, which led directly to the Declaration of Independence in 1776, was marked by a ceremony May 15 at historic Williamsburg honoring the American concept of religious liberty. Pres. Grayson Lewis Kirk of Columbia University, who gave the main address, called for a "more positive bond of unity" among all religious faiths. All religion, he said, has "distilled from its beliefs many a basic truth in the proper relationship of men toward each other, such as the Golden Rule." He called on all men to have enough good will, intelligence, energy, tolerance and fortitude to go about their daily work with faith and hope, not with fear and despair. Pres. Eisenhower sent a message stressing our urgent need to "reaffirm our belief in the individual's inalienable right to worship according to his conscience."

Commemorate Settling Of Jamestown

On the same Sunday, in Jamestown, church and state united in ceremonies commemorating the 348th anniversary of the landing there of the first permanent settlers in what is now the United States. Gov. Thomas B. Stanley, who also spoke at Williamsburg, and Bishop William A. Brown (retired) of the Episcopal diocese of Southern Virginia gave the principal addresses. Pointing out that many of the colonists came because of economic privations at home, that some came to convert the Indians and others to seek gold, Bishop Brown declared that the Anglican church brought the principles of democracy. He recalled that the first Anglican communion in America was celebrated May 13, 1607.

Seminarians' Wives Get Set for Future

At Union Theological Seminary (Presbyterian, U.S.) here, wives and prospective brides of students are learning what will be expected of them as mistresses of the manse when their husbands become pastors. Once a month they meet to discuss their future roles and to attend classes designed especially for them and taught by seminary professors. They also pick up helpful pointers from panel discussions conducted by a group of older ministers' wives from the Richmond area, and a number of them are taking Bible courses at the seminary. "We have learned that if the wife is not as dedicated to her role as her husband is to his, the job will not be well done," says Mrs. P. D. Boyer of Clearville, Va. Mrs. W. B. Oglesby, Jr., is faculty adviser to the group. This year 110 of the students at the seminary are married, and more than half of them have children.

And So Forth

John H. Marion, Jr., has resigned as pastor of Bon Air Presbyterian Church here to become executive secretary of the Virginia council on human relations. This body, which is affiliated with the Southern Regional Council, will set up a headquarters in Richmond. To fulfill its announced aim—cultivation of better relations among racial and economic groups—it will conduct an educational program throughout the state.

The Richmond city council is proposing that certain church enterprises be exempted from license—such as sale of food by church groups and by the Y.M.C.A. and Y.W.C.A.

The student revolt at William and Mary College, Williamsburg, reported in this column in the May 4 issue, seems to have run its course. The students have learned that they are guests, not masters, of the institution. Some reforms in faculty practices may grow out of the students' protests, and the fraternities will hereafter live within the law. Chaperones will be provided for social functions.

F. W. BURNHAM.

The Church Roll

A. Stauffer Curry has resigned as executive director of the National Service Board for Religious Objectors. Now moderator of the Church of the Brethren, Dr. Curry will on Sept. 1 become editor of his denomination's Christian education publications at Elgin, Ill., headquarters.

E. H. Robertson, assistant director of religious programs for the British Broadcasting Corp., has been appointed research secretary of the United Bible Societies.

Harold J. Belgum, layman who is director of social work services for the Lutheran welfare society of Minnesota, was elected president of the Lutheran Welfare Conference in America at its recent 26th national meeting in Detroit. Henry J. Whiting continues as executive secretary of the conference, which consists largely of agencies of church bodies cooperating in the National Lutheran Council.

John A. Hutchison, Presbyterian, U.S.A., minister and professor of religion at Williams College, Williamstown, Mass., has been appointed professor of religion and executive officer of the department at Columbia University. Appointment of Dr. Hutchison further vindicates the confidence of those who refused to credit the "Red" charges made against him before investigating committees early last year, charges which Dr. Hutchison denied and which the investigators simply dropped without issuing a public retraction.

Methodist Minister would like position as Sunday School missionary. A. B. Degree, post-graduate work and experience in Christian Education. If you know of a community, several churches, or a county, where there is a need, believe arrangements could be made to finance it. Box 601, C/o Christian Century, 407 S. Dearborn Street, Chicago 5, Ill.

Minister of Membership, training and experience in visitation evangelism, also qualified in Christian Education. Methodist. Address Box 14, C/o Christian Century, 407 South Dearborn Street, Chicago 5, Illinois.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
LASTING BEAUTY
Write for catalog D51
BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N.Y.

FOLDING CHAIRS
IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

GOWNS
Pulpit and Choir
Headquarters for
RELIGIOUS SUPPLIES
VESTMENTS • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Appointments • Altar Brass Goods
National CHURCH GOODS SUPPLY COMPANY
CATALOG ON REQUEST

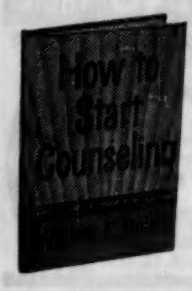
PEWS, PULPIT & CHANCEL Furniture
EARLY DELIVERY
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

Needed by September first competent stenographer able to manage office and direct part-time extra workers in a program serving the entire Appalachian Mountain area. Personality, ability, dedication-beyond-the-call-of-duty are qualities required. Write Executive Secretary, Council of Southern Mountain Workers, Box 2000, College Station, Berea, Kentucky. Salary to be determined in conference.

Choral conductor with four years experience as Minister of Music and ten in college teaching is seeking a challenging position, preferably in a denominational school. A.B., B.Mus., A.M. Write Box 133, C/o Christian Century.

YOU'LL WANT THESE BOOKS FOR YOUR COUNSELING LIBRARY

Check the ones you don't have and order from your favorite bookstore—

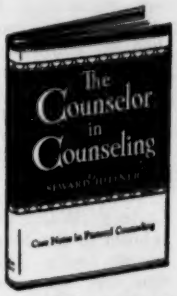


☐ **HOW TO START COUNSELING**

By William E. Hulme

A practical guidebook shows—in a step-by-step manner—how to build an effective counseling program in the church.

Here are good sound suggestions for integrating a counseling service into the whole program of the church that will best benefit the congregation, the minister, and the church—in rural or urban areas, in large or small churches, in any denomination. **$2.50**

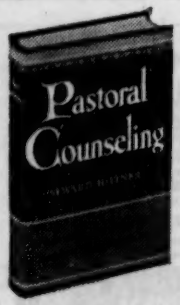


☐ **THE COUNSELOR IN COUNSELING**

By Seward Hiltner

Shows every minister how he can make his counseling more effective by a better understanding of his part in the counseling process.

"These practical aspects of counseling . . . render first aid to pastors who have discovered their responsibility for giving personal counseling and who do not quite know how to go about it."—*Christian Century.* **$2.50**

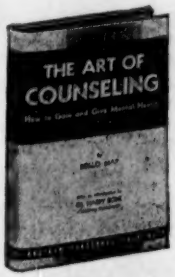


☐ **PASTORAL COUNSELING**

By Seward Hiltner

A comprehensive study of the pastor as a counselor. "Both the theological and psychological points of view are equally well represented. . . .

"Very few books touch the topic of counseling in general from a sounder viewpoint or with a more successful use of concrete and original material than this volume."—*Pastoral Psychology.* **$3**

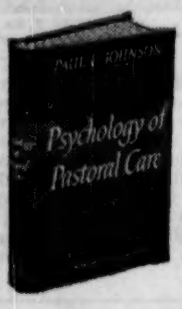


☐ **THE ART OF COUNSELING**

By Rollo May

A complete "how-to" manual outlining the underlying principles of counseling and applying them to personality problems.

It defines the practical steps in counseling and illustrates them by actual case studies. "Practical . . . profound . . . original and unusually suggestive."—*The Lutheran.* **$2**



☐ **PSYCHOLOGY OF PASTORAL CARE**

By Paul E. Johnson

In this comprehensive book, Dr. Johnson applies psychology not only to pastoral counseling but to the entire range of pastoral care and the minister's work—from the preaching of a sermon to marital counseling.

"The author discusses with insight and wisdom the pastor's opportunity and responsibility for counseling . . . a valuable addition . . . in the general field."—*Christian Century.* **$4.75**

☐ **THE FUNERAL AND THE MOURNERS**

By Paul E. Irion

This thoughtful, sensitive study shows how the funeral service can help make bereavement a source of genuine strength and readjustment instead of a severe disintegration of faith and personality.

Here the best in Christian experience and pastoral psychology is applied to making the funeral a helpful, therapeutic experience for the mourner. "Clear . . . charged with earnestness."—*Christian Century.* **$2.75**

at all bookstores

ABINGDON PRESS